

THE CHINESE RECORDER

VOL. LIII.

MAY, 1922.

No. 5

CONTENTS

	PAGE.
EDITORIAL	291

What Will the Conference Achieve?—National Christian Council of India, Burma and Ceylon.—The Young Christian Movement.—War and Christian Students.—Church Under Fire.—The Anti-Christian Movement.

CONTRIBUTED ARTICLES

Making the Christian Church in China Indigenous	T. T. LEW.	297
Can Christianity be the Basis of Social Reconstruction in China? ... }	T. C. CHAO.	312
Welding the Christian World Spirit—World's Student Christian Federation ...		318
"The Christian Occupation of China"—Survey Volume... ..		326
Christian Education in China	LUELLA MINER.	331
The Correlation of Education and Evangelism	FRANCES GRAY.	336
What An Active Christian Church Can Do. ...	TRACEY K. JONES.	341

OBITUARIES

Mrs. Murdock MacKenzie	SUSIE MCC. GRANT.	344
Elizabeth Reifsnyder		345

OUR BOOK TABLE		346
-----------------------	--	-----

CORRESPONDENCE		353
Teacher of Nature Study.		

NEWS FOR THE MISSIONARY		354
Summer Conferences—Gleanings from Correspondence and Exchanges.—Personals.		

ILLUSTRATIONS.

World's Student Christian Federation Conference Delegates {	Frontispiece.
At the Great Wall	
Chinese Home Missionary Society	Page 312
The Christian "Partitionment" of China. Can China be Made Christian this Way? ...	" 330

AN EASTER PRAYER FOR PEACE.

O holy Father, who didst know
The heart's supremest agony
When Thou didst suffer Christ to go
Upon the cross to die,
Look on the mothers' hearts that break,
And for that Son's most blessed sake
Restrain fierce War's bloodthirsty sword,
Give peace on earth, O Lord.

O Christ, Who art the Prince of Peace,
Who cam'st to help and heal and save,
Bid cruel enmity to cease
Betwixt the true and brave,
And at this glorious Eastertide
In love may we sit side by side;
Restrain fierce War's bloodthirsty sword,
Give peace on earth, O Lord.

O Thou Whose emblem is a dove,
Who choosest for Thy best abode
All gentle hearts full filled with love
Oh Spirit of our God!
Let all our smarting wounds be healed,
And olives fill the battlefield;
Restrain fierce War's bloodthirsty sword,
Give peace on earth, O Lord!

EMILY KING.

Lanchowfu, Kansu.

NOTES ON CONTRIBUTORS.

Rev. TIMOTHY TING FANG LEW, M.A., B.D., Ph.D., Acting Dean, Faculty of Theology, Peking University, is Editor-in-Chief of "Life" Journal and Honorary Pastor of Mi Shih, Chinese Independent Church, Peking.

Professor T. C. CHAO is a member of the Methodist Episcopal Church (South) and a Professor of Sociology and Religion at Soochow University.

Miss L. MINER, M.A., D. Litt., has been in China thirty-five years engaged in teaching. She is a Professor in the Women's College of Peking University.

Miss FRANCES GRAY is a member of the Methodist Episcopal Mission. She has been in Peking since 1913.

Mr. TRACY K. JONES, B.S., S.T.B., is a Secretary of the Y. M. C. A. in Canton, Tung. He has been in China since 1917.

THE CHINESE RECORDER

Published Monthly at the Presbyterian Mission Press
Town Office: 20 Museum Road, Shanghai, China

Editorial Board.

Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

Associate Editors { Rev. G. F. FITCH, D.D.*
Mr. GILBERT MCINTOSH.*
Miss HELEN THOBURN.*

Rev. ROBERT C. BEEBE, M.D.*	Rev. R. Y. LO, PH.D.*	Rev. A. H. SMITH, D.D.
Rev. J. P. BRUCE.	Rev. E. C. LOBENSTINE.*	Rev. C. G. SPARHAM.*
Rev. OLAV DALLAND.	Mr. E. H. MUNSON.	Rev. J. L. STEWART.
J. HUSTON EDGAR.	Miss A. SCHELLY.*	Rev. J. L. STUART, D.D.
Miss IDA KAHN, M.D.		Rev. WALWORTH TYNG.

* Members of Executive Committee.

VOL. LIII

MAY, 1922

NO. 5

Editorial

**What Will the
Conference
Achieve?**

WHAT will the National Christian Conference mean for Christian work in China? Who can tell? The presence of a thousand delegates working through two languages will make it a physical impossibility for many resolutions to be considered and passed. It is not a church council to decide questions of doctrine or policy. Still what is done will be significant. What has been said of the missionary movement in India is true of Christian work in China; it suffers from two great disadvantages, namely, "that it is foreign and that it is fragmentary and without a united mind." To heal this fragmentary condition and produce a united mind and an organization to manifest it is the one task of a National Christian Conference. The sin of China cannot be healed if we attack the problem piecemeal and try to force the one remedy to be taken only in denominational pellets. This Conference will also register a growth in Chinese Christian consciousness. It will mean a recognition of Chinese Christian leadership. Quietly but none the less surely the gavel will pass from the missionaries to the Chinese Church. This gathering will also open the way for more church autonomy—an absolutely essential element if the Christian Church is to make progress in China. The power of the spirit of Christ to promote harmony and weld forces for

the common good will also be exhibited. With these things we need not mind overmuch if not many resolutions get through. If this Conference will increase the pressure of the Christian spirit on the life of China it will be worth while. If it brings the Church in China to face its real problems it will pay even if not all the problems are immediately solved. If it gives Christ more freedom in the Church it will repay all time and effort put into preparing for it. Christ will have more freedom to work through us if we are knit in heart and effort.

*

*

*

National Christian Council of India, Burma and Ceylon.

THE "Resolutions of the National Missionary Council" which met at Poona, India, in January 1922 bear upon the present situation in China as regards Christian work in a striking way.

In the first place the name is changed to that at the head of this editorial. The same pressure of new and young Christian life is registered. The same problem of linking up the Christian forces for a combined attack on the needs of a nation peers through the pages of this report as it does through the preparations for the National Christian Conference. Change names and the report might fit China with the exception that there are provincial councils in India. The closer national organization affected is not new. But it is an attempt to find a plan by which "the Christian fellowship represented in the Provincial Councils of Missions and the National Missionary Council might be made deeper, more real and more effectual and be extended to a wider constituency." It was unanimously decided that the only way in which a forward move could be wisely made was that the organizations already existing "should become more thoroughly representative of the Indian Church." And so the membership of these national and provincial organizations is to have not less than half their membership Indian. Plans were made for five secretaries two of whom were to be specially qualified in village education and one of whom is to be a woman. Of the three men elected so far, two are Indians, the first being Mr. A. C. Mukerji, Executive Officer of the Municipal Council of Benares and a Member of the National Missionary Council. The other Indian leader elected is Mr. S. K. Datta who is connected with the Y. M. C. A. While planning for this closer co-operation it is explicitly stated that the National Christian Council holds by the fundamental principle that the "only bodies entitled to determine missionary policy are the Churches and the Missions." Here is a lead for the National Christian Conference.

The Young Christian Movement.

THE World's Student Christian Federation Conference revealed again the young Christian Movement. We hear much of "Young India" and "Young China" movements. At the Federation Conference a student representative from Great Britain, referring to actions taken against the use of force, said they were taken against advice of older friends. It was also said that sometimes older leaders fail to sense the significance of this Young Christian Movement and with the best intentions get in its way. This Young Christian Movement is an outstanding feature of present-day Christian work in China. Some look on it with uncertainty, others with doubt and a few with impatience. But what does it really mean? It is akin to the present world political aspiration of all peoples for self-determination. The modern expansion of Christianity after about 100 years is seeing the Church that has been planted in mission lands come to self-consciousness and the birth of the will to self-direction. In China the Church of 115 years of age has arrived at adolescence—ever a stirring age. The Chinese Church is reaching out for bigger life, bigger responsibilities, bigger tasks. For long years Western Christians have called on Chinese Christians to rise up and lead the Chinese Church to victory and the Chinese people to Christ. They are answering. They have risen. Their message is not fully framed nor finally phrased—but it is emerging. The Christian Church is facing the needs of the world and the salvation of men everywhere more clearly than ever before. This Young Christian Movement shows that there has been a larger release of the Christian spirit to meet this enlarged opportunity. Adolescents learn, as adolescents have always done, by mistakes. The Young Christian Movement will make mistakes. They cannot easily excel their passing leaders in this. But we need the daring of Christian youthfulness. We must bid them Godspeed. The hope of the Christian Movement in China, as everywhere, is the Young Christian Movement. We may smile at their immaturities, if we wish, and sympathize with their mistakes. But we must thank God for the spirit of Christian Youthfulness that is abroad in the land of Sinim, and clear the track for their coming run.

*

*

*

War and Christian Students.

ONE insistent demand being made by the critics of Christianity is that the attitude of Christians towards war be made clearer. The report we publish on the World's Student Christian Federation Conference

shows that the thinking of this Conference was inconclusive both as to individual obligation to war and as to methods of eliminating it. The report of the Open Forum on International Relationships was not completed when the Conference closed and did not come to hand in time to be specifically mentioned in our report. It makes interesting reading. It states that "We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes." The report then urges the different National Student Movements to face this question frankly and fearlessly, in international conferences for prayer and fellowship. The study of the viewpoints also of other nations is urged as well as "constructive thinking on international problems from the Christian point of view." Each movement is asked to emphasize in its conferences those aspects of international and interracial questions which most affect that nation. Effort is also to be made to insure systematic teaching on the application of Christian principles to these vexed problems. Those entering the diplomatic service are urged to "follow their professions in accordance with Christian principles." It is also suggested that each national movement consider how the news service of its respective country can be improved both in the quantity of news on international problems and in the accuracy and fairness of that news. In other words, we need a Christian press—a press not chauvinistic or partial but truthful and fair always. Furthermore this report states, "We believe that only as there is in each nation a strong community which can bring to bear on the policies of its government a Christian conscience, can we hope for a Christianizing of intercourse between peoples." The report ends with a "call to the Church of Christ throughout the world to study the implication for international relationships of the Gospel committed to it, and to work for the elimination of the causes that lead to war, and to devote itself to the task of making real that City of God into which shall be brought the glory and honour of all the nations."

*

*

*

Church Under Fire.

WHILE China is more open than ever to the Christian Message, its Chinese critics, both friend and foe, were never more active. In the July 1920 RECORDER, page 453, we published the translation of an article by Mr. Chen Tu-seu on "Christianity and the Chinese People." The same writer has recently published in the "Forerunner," the first paper of the Anti-Christian Federation, an article on "Christianity and the Christian Church." This article

seems at first sight to contradict the first one and change Mr. Chen from a friend to a foe. As a matter of fact, this second paper develops an idea mentioned in passing in the first. This second paper starts out by saying, "We ought to distinguish between Christianity as thought and Christianity as an organized Church." This is a note very similar to one often struck in the World's Student Christian Federation Conference. The difference lies in the fact that the speakers at the Student Federation Conference distinguished between institutional Christianity and Christ as a personality while Mr. Chen makes a distinction between Christian Idealism and the Christian Organization. His first article dealt with the ethical ideals of Christianity and the character and spirit of Christ on which they are founded. It was really a call back to this Spirit and this Character by one outside the Church. In this later article he attacks more at length some of the doctrines of Christianity and especially the "sins of the Christian Church" which he says have "risen to the size of mountains." As he sees it the Christian Church has acted as "a guide to the political aggrandizement of Western nations." He says that it "flatters capitalism for support." Again he says, "During the Great War when numberless people were slaughtered, the Christians of the fighting nations all prayed God to give their own nation the victory." Here, then, is a man attracted by the Spirit of Christianity and repelled by the "sins" of its institutional life. Since Mr. Chen in the former article recognized the ideals and character of Christ as fundamental we may look on him as sincere. What, then, is the matter with the Church that from the outside and the inside men honor the Lord of the Church and discredit the Church as in some ways unworthy of its Lord? Is this criticism only a covering for the sins of her critics or has the Church sins she is complacently covering? In essence it is a demand that the Church live up to the ideals of her Lord. In any event, some of the criticisms must be humbly faced and cleared up.

*

*

*

The Anti-Christian Movement.

THAT a year filled with unusual Christian activity like 1922 should see an anti-Christian movement is a sign of life both in and out of the Christian ranks. It proves that the Christian impact on China is being felt. Opposition is much better than indifference. The Anti-Christian Movement also indicates interest in religion even if critical and negative. We would rather have religion criticized than ignored. One never takes time to fight graveyards. Furthermore, this live opposition will break up the tendency to complacency

which too often creeps over Christians. The actual strength of this Anti-Christian Movement cannot be gauged. The modern post office and the telegraph enable a small group to start mass psychology somewhat easily and thus what is at first a small noise may soon be magnified into a big one. Still this movement must not be despised. There is responsible and prominent mature leadership involved. It seems also to be growing. The provisional regulations of the Anti-Christian Federation say no distinction is made of race, country, sex, age, party or class. Yet we think it is touched with the nationalistic aspirations now moving China and that Christianity is under fire partly because it is too foreign. The ideas advanced by the movement are a compound of ill-digested science and agnostic Chinese philosophy. It is that agnostic element in old Chinese thought tacked on to modern naturalistic science. It claims to see in Christianity certain superstitious features similar to the superstition objected to in Chinese religious life. Judging from some of its utterances, those in the movement know little of the achievements of Christianity. They do not seem to distinguish between institutions which are called Christian, un-Christian enterprises in which some Christians engage, and the Spirit and Person which are really Christianity. Some of the shafts left sticking in the Christian Church will have to be pulled out with care. Were it only a group of students we might ignore the movement. But some of the criticisms have been heard in the mouth of friends. To these critics the Christian movement seems to be the vanguard of Western exploitation. This is really an exhumed charge. The question is, "Are we linked up with political movements so that this even appears true?" Then too capitalism seems to be intriguing with Christianity. What is the ground for this seeming? Imperialism and Christianity are also mixed up. Let us grant that in this movement we have an extreme type of socialism. Still the question remains, "Why is Christianity thus charged with alliance with the evils of exploitation, capitalism and imperialism? How can we remove this criticism?" If this Anti-Christian Movement will make Christians in China examine themselves and hasten that apologetic for which we have long been calling it will not be lost effort. The Anti-Christian Movement whether it continues to grow or not shows the need of a clear Christian message that will show how we propose to push Christian principles through all human relationships. There are some places where we have not thought through the meaning of the Call of Christ to the service of men. Our only adequate answer is by living the Christian life to the full.

Contributed Articles

Making the Christian Church in China Indigenous

T. T. LEW

THE problem of an indigenous church in China is claiming an increasing amount of attention among both missionaries and Chinese Christians. For the rise into popularity of this problem there are a number of reasons.

First, there have always been missionaries who look upon their work as temporary though fundamental, their ultimate purpose being to help the Chinese establish an indigenous church. This aim they promote both through their missionary policy and through personal teaching! In recent years these policies and teachings have become more explicit, more emphatic.

Second, the European War created in some quarters a critical situation with regard to mission finance. The uncertainty and the possibility of reduction in income made those who are responsible anxious to increase the indigenous support of Christian work. They desired to lay more financial responsibility on the Chinese Christians.

Third, there has been dissatisfaction with existing relations between the missionaries and the Chinese Christian workers. This has made the Chinese think of the desirability and necessity of making the church indigenous from the viewpoint of self-government.

Fourth, the rapidly developing national consciousness of the Chinese people has influenced Chinese in every walk of life to work for the freeing of everything Chinese from foreign control.

Fifth, there have always been Chinese Christians who earnestly believe that the church in China belongs to the Chinese and should be looked after in every way by the Chinese themselves. They regard it as their own right and privilege, their duty and responsibility to extend God's Kingdom among their own people.

Sixth, the Renaissance Movement has influenced intelligent people and has made them critical of traditions and accepted solutions to various problems of life. Chinese Christians also

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

are questioning whether they should follow uncritically what they have received from the West about Christianity.

Seventh, there has always been conflict in thought and practice between Christianity and Chinese religions and social customs. There have been distinct difficulties in the presentation of the Gospel to various classes of Chinese. Such difficulties have been experienced by almost all Christian workers. These difficulties have shown the need of presenting the Christian messages in a Chinese way. This has led up to the thought of an indigenous church from the viewpoint of self-propagation.

A word as to the effect of the forces, which I have just outlined, may also be helpful.

On the missionary side there have been statesmenlike and prophetic utterances showing how the aim of establishing an indigenous church can be attained. These utterances are worth careful study and consideration. Notable among these is a paper by President Stuart of Peking University, in *THE CHINESE RECORDER*, February 1922.

Then there have been attempts on the part of Chinese Christians to establish independent churches thus aiming to make them indigenous. These attempts are of two kinds:—

First, there are those who broke away from the missions and have been conducting their work independently. Through lack of wisdom both on the part of missionaries and Chinese, one result has been an increase in unpleasant relations between the missionaries and the Chinese affected by this move.

Second, there are some churches which became independent under more favorable circumstances and still maintain cordial relationships with the missions with which they were originally connected.

Third, home mission work has developed. Outstanding among home mission movements are the Yunnan Mission, under the auspices of the China for Christ Movement, and the Shensi Mission under the auspices of the Chung Hua Sheng Kung Hwei.

Fourth, intelligent, serious and thoughtful discussions have been conducted by Chinese Christian writers through various publications thus creating an intelligent public opinion among the Christians about these problems.

From this brief review we can see that while the problem of making the church indigenous is quite old, yet it is still very new. It is old enough to possess a halo of historical significance, yet it is so new that adequate data thereon are out of reach. I discuss this

problem with much diffidence for neither in experience nor in insight am I qualified to speak on it to those who have given much thought to it and have spent years of faithful labor in promoting an indigenous church in China. Nevertheless, on three grounds I venture to treat of it.

First, this problem attracted my attention and claimed my interest when I was a student in middle school; it has hardly ever left my mind for a single week during the last fifteen years.

Second, I am privileged to belong to a family every member of which for the last three generations has served the church in some way or another. Even in my school days I discussed and advocated plans and youthful ideas about making the Chinese Church indigenous.

Third, this year I have been privileged to serve on Commission III of the National Christian Conference. During this time I have made a study of Chinese Christian opinion on this question, and as a result I have secured some valuable data.

The first part of this article will consist of a critical summary of Christian opinion in China based on answers, from Christians in various provinces, to two questions, included in a questionnaire sent out in connection with Commission III. The questions were:—(1) Do non-Christian Chinese still regard Christianity as a foreign religion? If so, why? (2) What do you think should be done to make the Chinese Church indigenous? The second part of this article will consist of certain principles tentatively suggested as essential to the development of an indigenous church.

According to the answers received there is almost unanimous opinion among Chinese that foreign control is the most common ground for regarding Christianity as foreign and the church as not indigenous. Therefore, to make the church in China indigenous, something must be done with regard to the question of foreign control. The Chinese conception of foreign control is confined to missionary control. Control by Mission Boards in the West does not seem to enter into their thinking. Perhaps that is due to the lack of direct contact between Chinese Christians and Mission Boards. Foreign control seems also to indicate missionary preponderance in numbers of these engaged in Christian work. This, of course, is statistically untrue but the fact that such an impression is made seems to be due to another element which is also emphasized, and that is the predominance of missionaries in positions of authority. To many minds it seems that the first step towards becoming indigenous is to be free from missionary

control or, in other words, that the missionaries lay down their authority.

There is strong sentiment against denominationalism. The Chinese Christians put forward denominational differences as one of the serious obstacles to making the church indigenous. Their reasoning seems to be along the same line as that of thinking people in the West, namely, that division means inefficiency. It increases the expenditure of money and energy and stands in the way of introducing fresh projects and plans which need energy and financial support. The Chinese do not seem to have any genuine appreciation of even the better side of denominationalism. This may be interpreted as a failure to convince the Chinese of the importance and necessity of the differences which the various denominations stand for. I have a suspicion that we Chinese are no better constituted than Christians in the West. We love individual differences and hate uniformity just as much as they do. It is quite conceivable that the Chinese will have a large number of denominations if the Church is left entirely in their own hands.

On the other hand, the Chinese possess reasonableness to a great extent. This, when it is misused, results in compromise, but, when properly used, helps maintain that fine balance which is necessary for unity.

This, however, should not be taken to mean that there are not Chinese who are not denominationalists *par excellence*. The men who have been associated with missionaries long enough and who have not had a chance to appreciate any point of view other than that of the missionaries with whom they have spent long years of hard labor and with whom they have been associated through thick and thin, find that their thinking and their points of view have become quite denominationalized. It is not hard to find among the Chinese Christians enthusiastic defenders of immersion or the doctrine of predestination or apostolic succession. Denominationalism has taken root in China in certain quarters simply through mental habit. The rising generation, however, unless indoctrinated again by the missionaries, will stand together against denominationalism in any acute form. This sentiment against denominationalism should be welcomed and find support from genuine missionaries because it is in sympathy with the yearning spirit of Christ for unity. Just how this unity should be brought about is a problem which needs separate and detailed discussion. It suffices us here to say that anyone who desires to see the church become indigenous must not make denominational preferences prominent. A vigorous effort should be put forth to make Christ, and Christ alone, the

first consideration. Denominational differences and prejudices should be combated with the help of Him who prayed that we all may be one.

There is quite decisive opinion on the problem known as "foreign discipline." This includes all the points of discipline maintained by the church which were worked out by missionaries, and which are not regarded as Chinese. Such discipline makes the church appear foreign. In making the church indigenous there must be an overhauling of methods of discipline. Among these are the customs connected with marriages, funerals and reverence to ancestors. The Chinese express themselves here in most cases in a very pathetic tone. They are least dogmatic on this point but it seems to me most insistent for this very reason. Some typical expressions are, "Can you not find anything good in the racial experience of our people with its past of at least 5,000 years?" "Is it really necessary to overthrow everything?" "Can we not be Christians and at the same time Chinese in our sentiment toward those things which we regard as sacred and most worthy of keeping?"

Of course, such sentiments may mislead people in to thinking that missionaries have been ruthless in exterminating Chinese sentiment and Chinese custom. This is not true. The majority of the missionaries appreciate Chinese respect for age and devotion to parents. Filial piety has not been discouraged by the missionaries. But the feeling of the Chinese that the missionaries have no regard for Chinese social customs and sentiments demands an explanation, and an explanation is not far to seek. People like to have a hand in the getting up of any regulations and discipline which they are expected to observe. The time has come for a thorough revision by the Chinese of the regulations of the churches especially those related to social customs. Let them criticize their own work at their own pleasure.

There is general recognition of the fact that the Chinese have not been enthusiastic enough about assuming responsibility. A general criticism is levelled at Chinese Christian workers and Chinese Christians in general that they have not been very eager about making the church indigenous. Some offer as an explanation of this phenomenon the failure on the part of the missionaries to give the Chinese responsibility. Others think that there are not enough Chinese leaders to assume the necessary responsibility. It is often attributed to the failure of the missionaries to give adequate treatment to the people who can assume responsibility. Some also point out the fact that some Chinese have misused

authority by catering to the preferences of the missionary at the expense of efficiency. Some explain it as an inevitable outcome of the economic control of the Chinese workers by the missionaries. The tendency along this line, however, is far more encouraging than the superficial impression this summary may give. I believe that while these criticisms against Chinese invariably wind up with criticisms against missionaries, it is nevertheless a recognition of the shortcomings of the Chinese themselves. It is my belief that so long as we know our own shortcomings we may hope for improvement. Better training of leaders, better treatment of leaders, better support for the better leaders is, of course, a fundamental element in the making of any church indigenous in the true sense of the word.

"Foreign finance" is given as an important reason why the church is not indigenous. This is, of course, very self-evident, and scarcely deserves any mention at all. Yet there are a few points which need special attention. Not only does the fact that the church is financed by foreigners hinder the church from becoming indigenous but also the way in which foreign money is spent. The general sentiment points toward the idea that foreign money is not used by the missionaries to prepare the Chinese Church to be indigenous but rather in training the church to become a foreign institution according to their own taste. The analogy which I found again and again among the answers is that the church has been run very much in the fashion of a foreign firm and that missionaries are serving as foreign business managers of these firms. The analogy would be humorous if it were not for its tragic phase, namely, that the managers of foreign firms in China are not ideal people in the eyes of the Chinese. Of course, this idea is exaggerated. But the fact that there is such an impression, not only among non-Christians but also among Christians whom the missionaries have loyally served, demands again a sympathetic inquiry into its cause. According to my opinion, the Western idea of efficiency, which is one of the most valuable contributions the average missionary can make toward Chinese life, sometimes leads untrained Chinese to think that the missionaries are lording it over them as the firm manager lords it over his employees. Along with this idea of efficiency is the fact that organizations often disregard personal relationships in order to carry out their ideas of efficiency. This grates upon the nerves of the easy-going Chinese who are sensitive as to personal relationships. There still remains a difficulty due to the individual temperament which is often aggravated by personal habits. It is a tremendous problem

to adjust financial relationships between the missionaries and the Chinese Christian Church so as to promote and not hinder the Chinese Church in its efforts to be indigenous. This is especially true while the Chinese Church can not be entirely independent financially. In the process of making the church indigenous, and even before that process is fairly started, such impressions whether correct or not should be removed with patient love and thoughtfulness on both sides.

Side by side with the criticism against foreign finance is the criticism against the Chinese for not doing better than they have done in the past in contributing to the church. This is most fundamental. Unless the Chinese are willing to do their best in financial support of the church, there is no use in talking about an indigenous church. That the Chinese Christians realize this and speak right out in unmistakably plain terms I regard as a most hopeful sign. The consciousness of financial responsibility is very important for the church. The specific point that deserves our attention in this connection is that one of the reasons why the Chinese do not care to contribute more to the church is because the fund is either administered by foreigners or placed in the hands of Chinese leaders who are just the type of men demanded by the missionaries. The Chinese want better Christian workers if they are to contribute to their support. As one of them has written, "Give us qualified leaders who have proper training, who preach properly and who look after the church with initiative, zeal and independent judgment, and you need not fear that they will not be properly supported." I may here mention that during the last few months I have had in "Life" questions on what the Chinese expect of their pastors and what they will do when the right kind of pastor is found. The answers to these questions show a remarkably unanimous opinion that they want well qualified pastors and if they get them, they feel that it is their duty to support them adequately. Of course, just how much of this talk will really be put into actual practice when it comes to an acid test remains to be seen, but the tendency to recognize what a good pastor is and to be willing to support him is very encouraging nevertheless. What is said of the financial support of pastors also applies to support for all forms of church activities. Here is a reservoir of power which we must release and which must increase in volume if we are to build up an indigenous church in China.

There is an almost unanimous opinion on the part of the laymen to put the blame of the failure of self-support on the economic conditions of the Chinese Christians. The people are

too poor. We can hardly expect them to give something out of nothing. While there are some Christians who have not exerted themselves sufficiently to give to the Church an adequate financial support, many have given until it hurts—not because they have given very liberally, but because they have too little to give, and are therefore very easily hurt!

The remedy according to the answers to the questionnaires is to be found in more attention by the Church to the problem of improving the financial conditions of the people. The Church must devise ways and means so that her members can earn a better living. This is a universal demand, made in very earnest appeals.

Here it seems to me is a very serious problem. What can a church do for its members? The Church can not be a business corporation and make the making of money its aim. This is clear. Yet the argument which is based on cold facts that "the Chinese Church members cannot support the Church unless they find money" is a strong one. The Church can hardly be self-supporting unless she herself can help the members out of this difficulty. It is not the scope of this paper to discuss this problem in detail I wish only to offer a few hints. What have the schools under the auspices of the Christian Church been doing to make the future members of the Church really financially independent citizens? Is the educational program of Christian schools aiming at practical and vocational training? Can the Church help its members establish bureaus of employment for Christians? Can the church find ways and means of offering sound and Christian vocational guidance?

There has been stronger protest against traditions, forms, rituals and modes of worship than one would expect. That these things should also be indigenous seems very evident, but our minds do not always work that way. At this point most Christian workers seem unwilling to do original thinking. To make traditions indigenous takes time; to make forms and rituals indigenous involves a deal of trouble. Human nature follows the line of least resistance. The fact that this is in the minds of the majority of the Chinese Christians when the problem of the indigenous church is put before them shows that these things do count, and that people are not as satisfied with imported forms, however good they may be, as with something of native manufacture, even if crude. We need to notice in this connection that opinion is not unanimous as to what forms the indigenous church should adopt. Here is where denominational differences have already

done damage from the viewpoint of many. There are, however, two very instructive suggestions which can be made here. First, the missionaries are in a strong position to help the Chinese Church become indigenous in this regard. Second, in regard to ritual and forms, Chinese Christians must learn to agree to differ and must realize that the Christian church is glorious because it admits all kinds of forms, rituals and modes, thus meeting individual needs. But granting all that, we are brought face to face with the unescapable reality that if the religious life is to be real to the Chinese it must needs be perfected by the genuine Chinese *touch*.

There is an equally strong desire for an indigenous interpretation of Christianity, as the *sine qua non* of an indigenous church. This is stated in various ways. Some are ambitious enough to demand new Chinese creeds, and statements of the belief which Chinese accept or ought to accept. Others insist that imitation of the missionaries' way of presenting the Gospel constitutes a serious obstacle to making the Chinese Church indigenous. Such are not slow in condemning their fellow Christians as "copy cats." Personally, I think they are rather impolite for they do not realize that one cannot get something out of nothing and that the chief feature of a pupil's duty is to copy his master. I think our senior Chinese workers have been worthy apprentices to their masters, the missionaries, from whom alone they could get any ideas about Christianity at all.

There is an almost unanimous demand that Christian literature be indigenous. This even includes the Bible, Biblical commentaries and hymns. It is true that some of these people who strongly criticize the Bible versions, the Christian literature we have, and hymns we sing, have no idea of what Biblical scholarship is, what it involves and how grateful they should be to the missionaries who devote their lives to these most difficult tasks and who have given them what they have, however inadequate the result of the labor may appear to be. There are, however, people who know what good literature is, and who have a prophetic vision of what an indigenous version of the Bible might be. There is also an increasing number of people who, having been privileged to enjoy the spiritual value of hymns in English, find that hymns in Chinese, even the best translations, do not give them the spiritual value they found in the English version and which they still long for. Whatever may be our judgment as to the value of the literature we have now, the Bible, hymns and other literature, we must recognize two facts. First, translation at its best is still only translation. The

*What about
the master
Christ*

*The Bible
to reflect
the mind of
God!*

best translation work done by missionaries has been done in collaboration with Chinese scholars. But such work even at its best must fall short of an independent version of the Bible produced by Chinese scholars who with scholarly knowledge of the original languages have also that perfect ease and mastery in their own language which no foreigner could ever possess. Only a version of the Scriptures so produced can reflect in undefinable ways the Chinese Christian mind. Second, in translating hymns or prayers, things that touch people's emotion or crystallize their experience, insurmountable difficulties have to be faced. Into details of this subject I shall not go for the present, but I must say in passing that the solution is to be found in the production of religious poetry directly in the Pai Hua, and not alone through skilled translators. The demand for indigenous interpretation of the Christian Message either in the form of sermons and other presentations or in literature, must not be taken to mean that the Chinese are ungratefully critical of the missionaries' work, as young people just out of college criticize the work done by their fathers, but rather as a recognition of the value and importance of the task which the missionaries have set themselves to do. For the Chinese to find no difficulty in getting along with what they have might give satisfaction to some simple-minded missionaries, but it certainly would not satisfy those missionaries who have accomplished something, who understand the difficulties, and who in their Christian humility reinforced by a genuine sense of high workmanship crave for intelligent criticisms and suggestions for the improvement and perfection of their work. An indigenous church must consciously strive for the better. Unless missionaries accept this growing church consciousness, in the right spirit, its growth will be stunted.

I come now to the few constructive suggestions which I submit for discussion and criticism. Of course the proper thing for me to do would be to take charge of a church and put into it ten or twenty years of hard work, devising and trying out experiments, then discuss these problems out of the richness of personal experience. But such an opportunity is denied me, for other forms of Christian work have demanded my time and claimed my service. I am able to give a very small portion of my time to the problem of a self-supporting Chinese Church. I have to submit, therefore, under the circumstances, only a few tentative principles based on the study and observation of a very limited experience.

The first of the principles essential to the development of an indigenous church which I venture to suggest, is the principle of parental nurture. The present situation in the Chinese Church resembles a modern Chinese family. A young man has recently married a maiden in whose budding heart he has awakened love which grows and develops even after she has entered his home. She is most solicitous about things which concern his welfare from the armchair in which he enjoys his evening rest by the fireside to the position of the button on his coat. She unsparingly criticizes his home not because she wants to annoy anybody, but simply because she loves him and wants to see him happy. Under the same roof lives the mother of her husband, the one who gave him life, thus giving him the very best she had. She suffered in giving him birth and throughout long years of toil and labor, sacrificial care and devotion, through thick and thin, put him where he is to-day. She is willing to die for him and she, like every Chinese mother, hopes to spend the rest of her life with him. She was eager to get her son betrothed and married and settled down. She desires to see her daughter-in-law love her son and take good care of him, but her incessant attention to details somewhat annoys the mother. Before long they vie with each other in showering attentions upon the almost spoiled boy, for he is after all just a boy. The mother does not quite like the way the daughter-in-law criticizes what is in the home. She may know in her heart that some of the things are not up to date. This piece of furniture and that picture on the wall do not fit in with the new things which the daughter has brought in and which her son likes very much. But that piece of furniture was acquired through difficulty, in the days of her widowhood, and that picture is hallowed with memories of bygone days, vivid and precious still. To her everything only happened yesterday and nothing is out of date. But the daughter who has not participated in those sacred experiences naturally thinks otherwise. In the first month the mother sees a cloud only as large as a man's hand coming from the sea while the rest of the sky is clear and bright, but she knows that some sort of storm may develop from that cloud. Radical neighbours suggest the idea of a small family, the daughter-in-law and mother-in-law living separately, but the Chinese mother's instinct is too strong to accept anything like that. And she is right, for the boy is still young, he and his bride must still live on his mother's income, and times are hard. Only a strong spirit of unity keeps the family together and can give happiness to all. The mother with her

experience and devotion is needed every day in that household, the daughter with her progressive ideas and all which youth possesses is necessary to make the young man's life successful. Both are absolutely necessary to the upbuilding of the family and to the future of the young man. Yet the family can only be developed and grow and prosper if each one knows his or her place, each contributing what he or she has. The mother must make allowance for the young people's hotheadedness and youthful desire to forge ahead, to adventure, to clamor for things new and the lack of appreciation of things old; the daughter on the other hand must learn to respect the experience of the mother, must be willing to be taught, must accept such advice as has been proven to be worth accepting, but with it all she must be honest and frank on the points in which she thinks she is in the right. Both women must realize fully and remind themselves constantly that they both love the young man, and both live for him; of this the wealth of wifely love and motherly affection are undeniable proof.

This young man is the Chinese Church, the mother the missionaries, and the young bride the growing and developing consciousness of the Chinese Church. The moral of the parable is clear. An indigenous church apart from love which shows itself in co-operation, adjustment and patient dealing can never develop.

Another principle which must be stated is that a church desirous of becoming indigenous must have a definite purpose.

Why do we want an indigenous church? Is it simply because the church should be indigenous somehow or is it because the indigenous church will work better than the present church? It is pertinent to ask, Should we make the church wholly Chinese? Are all things Chinese worth keeping? Is not the difference between the Christian church and other organizations in China an indication that the church supplies something which can be furnished by no other organization and that the Christian church cannot help but be a little different; indeed even singular and odd in the eyes of the Chinese? There is danger of becoming indigenous without an aim. Unless Christianity can make contributions to Chinese life distinct from everything that we already possess and which cannot be supplied by any other agency, then it is not worth the trouble of making it indigenous. If there are distinct elements in Christianity, then we may ask whether they can be made indigenous. We must remember that even in a progressive industrial country like the United States with its high tariff regulations, people still import goods; the very fact that they are foreign con-

stitutes their value. The rich life is the life that can absorb new things. China is absorbing new things every day. Some of these things will become indigenous in the sense that they will cease to be foreign, but there will always be something which will bear a foreign stamp. We must put every thing concerning the church to a rigid test and see whether it can and will be profitable. We shall be spared much useless and unprofitable effort if we follow the principle of becoming indigenous for a purpose.

The question of self-support is a large part of the problem of making the church indigenous. This involves the principle of common stewardship. Both the missionaries and the Chinese agree that the church can not be indigenous in the truest sense of the word unless it is self-supporting. Both Chinese and missionaries realize that self-support cannot be achieved in a day. It is a gradual thing. Thus comes the inevitable question, What shall we do before the Chinese are able to support the church themselves? The answer given by the majority of the missionaries as shown in their policy amounts to this, "The money we now have comes from a foreign source, it is foreign money and should therefore be administered according to the decision of the missionaries." There are, of course, instances where missionaries ask the Chinese but they do not feel that they are obliged to do this. There is no objection to such a view, and many people take for granted that it is sound and just that the Chinese shall have the right to administer funds which they may raise themselves, but that the handling of the money which they took no part in raising nor in contributing is out of their jurisdiction. It is a gift, and how can a person discuss a gift with the giver. In view of the fact that people cannot learn how to use money unless they have practice in using it, and that finance is interwoven with the problem of administration and management, this principle does not meet the difficulty which naturally comes up in the process of making the church indigenous. May we raise a frank question? "What is this money?" For what do the people in the West contribute their nickel and dimes, shillings and pence?" "Are they not given as offerings to God for His work?" "Are not mission funds consecrated for God's use?" If so, do not all those who serve the Lord and do His business have equal rights in the administration of them, so long as they spend the funds for God's work? It is, then, not a question of whose money it is, foreign or Chinese, but who is qualified to look after the funds, for the money once offered to the mission treasury is no longer foreign money but God's money.

If this principle is sound, then we find a clue here which will lead us through the labyrinth of the difficulties of the transition period between the present time and the time when the church shall become fully self-supporting.

Another principle is that of confidence in the best. There is a policy common among some missionaries to hold before themselves the ideal of an indigenous church, and whose passion and zeal for helping the Chinese to become indigenous is worthy of respect and admiration. They are very careful about creating anything new. They are timid in starting anything complex. They are overanxious about expenditure. The logical result of such a policy is that they feel they should not pay Chinese workers more than the minimum wage that poor congregations can contribute. They prefer second class Christian workers to first class. They are afraid that the latter cannot be supported by the Chinese Christians alone. They go on a safe policy, but the result has been, to say the least, not satisfactory. In a certain province this policy was carried out consistently by a certain mission and it is interesting to note that the church there has not become indigenous as the missionaries expected it to. Some of the Christians in that province have become rich but they find that the church does not meet their needs through those second class leaders, and in consequence they are drifting away. One cannot help but wonder whether it would not be a safer policy for missionaries to have confidence in higher standards and to believe that the best will survive, that the conditions of living will improve and that a taste and appreciation for the best, together with the true consecration of spirit will combine to support in the future that which seems to be difficult to support at present. Has not one form of Christian work in China proved this? Forty or fifty years ago you had to pay a student to enter a Christian school, and to provide him with everything he needed. But now we have Christian schools which charge for tuition over \$100 per year per person.

With all due allowance for the difference between the support of educational work and the support of church work there is still ground for believing that high standards will help rather than hinder self-support. Moreover, it is dangerous to give Chinese Christians the impression that Christian preachers and pastors must live a miserable life. Self-sacrifice we must encourage, but it is not wise to encourage unnecessary self-sacrifice and living which is not consistent with the efficiency and the dignity of the calling. The net result will be that people will accustom them-

selves to paying the minister a very small salary and will be satisfied with very ordinary service, thus making it impossible to keep men in Christian service who are worthy of the calling and whose ability we need to make the church indigenous.

The principle of habit formation is also important. Self-support, self-propagation and self-government are habits which cannot be acquired by any magic wand. See how much education is needed to train a young boy to take care of himself. It requires persistent guidance and steady effort for many years to help him form good habits. If I understand Chinese psychology correctly, we are facing two serious psychological difficulties. First, in the average Chinese family only the head of the house bears the responsibility of finance and is privileged to experience the spending of money for the family and to exercise the critical judgment involved. The rest of the members of the family may have pocket money but usually have no regular income. They are not trained from childhood, as the people of the West, in the responsibility of spending money. Second, the idea "pay as you enter" is not common to the Chinese, for most social affairs in which Chinese participate do not require individual payment for admission. Coupled with this there is a false idea that an honorable profession cannot be exchanged for money and therefore must be rendered and received free. These two difficulties are being corrected gradually by the changing ideas of social and family life in China but it is necessary for the church to take vigorous action to give adequate religious education to the coming generation not merely by exhortation and reading of the Bible, but by making plans to give every member a chance to participate personally in the three cardinal virtues of an indigenous church, self-propagation, self-government and self-support. We must recognize that these are habits which can only be built up with careful training.

Finally, we have the principle of fearless experimentation. How can we make the Chinese Church indigenous? How can we find the ways and means by which the Chinese Church can be made self-supporting? How can we find out the best way of self-propagation? How can we learn self-government? The first and the last answer is practice! Try and try again! Only one who is not afraid of the "trial-and-error" method can ever learn any thing new, or acquire any skill worth possessing. As it is with an individual, so is it with the church. We must seize every opportunity of practice and trial and test out every plan proposed. We must be willing to regard the best of our thoughts as tentative,

and subject them to verification; to reject nothing as being too radical on *a priori* grounds but with prayerful and careful attention try them out. Here the Christian's faith in God is put to a severe test. The problem is particularly delicate and difficult. Experienced workers, both among missionaries and Chinese Christians, who have learned much through their years of service are naturally prone to be slow and conservative, and to put "safety first" before every plan. On the other hand the young, the inexperienced, both among the missionaries and the Chinese workers, are apt to be impatient and to be more willing to adventure than to wait. But it is evident that unless the experienced seniors know how to utilize the youth's valuable spirit of courage and adventure and his new and untried ideas, and unless the young and the inexperienced learn how to appreciate the value of experience and pay the respect due to their elders, there will be a waste of the wonderful gifts of each which, when they stand alone, do not make for progress, but when combined can move the world.

Can Christianity be the Basis of Social Reconstruction in China?

T. C. CHAO.

TO an increasingly large number of Christians who believe that with God all things are possible and that the one great moral impossibility with Him is to save a small number of people created in His image and damn the rest to eternal hell, the task of Christianity lies in saving not only the individual but the society in which he lives. To them also social reconstruction is as necessary as individual salvation—necessary both because of the appalling need and because of their conception of the Kingdom of God. If Christianity cannot be the basis of social reconstruction in China as well as in the West, it will fail. The 'possibility' of such social reconstruction is implicit, in the right of Christianity to exist, to spread and to consummate itself in the Kingdom of God. The truth is that the individual cannot be separated from society, for individual salvation carries with it the larger task of social reconstruction. Having faith that Christianity can be the basis of social reconstruction we shall answer the question which is the subject of this article in the affirmative for the following reasons.

育賢女校為貧民作衣合影

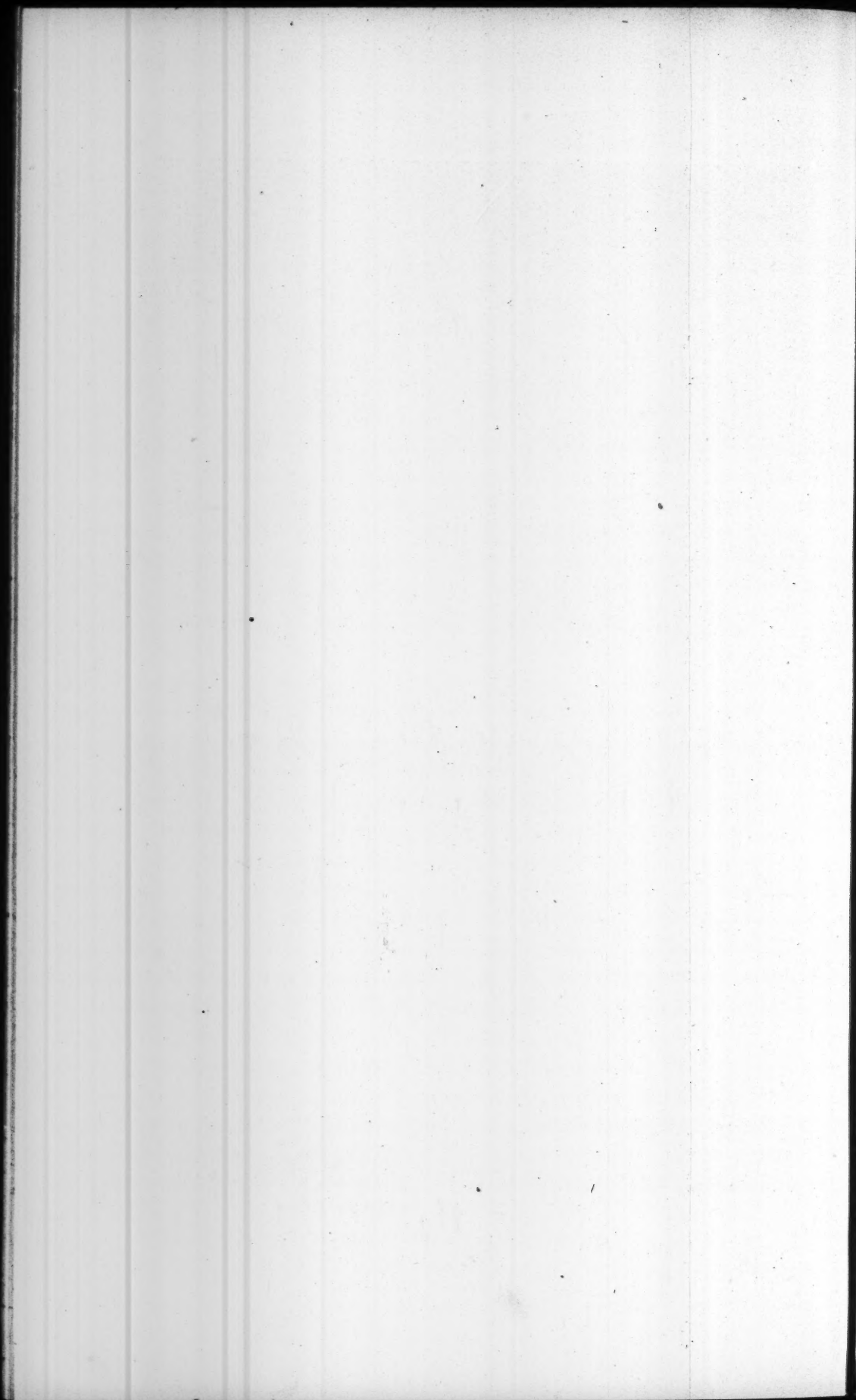


Christmas 1921. Students making garments for poor, Yunnanfu.

育賢女校師生合影



Students in School at Yunnanfu.
CHINESE HOME MISSIONARY SOCIETY.



(I). Chinese society can be reconstructed on Christian principles because educated Chinese both desire and demand a new social order based largely on Christian principles. The New Thought Movement or the so-called "Renaissance" carries with it the aim of thorough social reconstruction. Starting with criticism of all institutions, it attempts to restate their values, and in its zeal to introduce new thoughts from the West presents, sometimes explicitly but often implicitly, a conception of life entirely new to China,—“A man is a man for a' that.” Its anthropocentric view of society and history, its emphasis on the intrinsic value of man, and its presentation of ideas such as liberty, emancipation, human struggle, adventure, progress, welfare, happiness, education, opportunity and self-realization contain sufficient dynamite to blow up old edifices for the building up of a new and more satisfactory superstructure of culture and civilization. If, then, the most thoughtful of the young Chinese feel that it is possible, though exceedingly difficult and slow, to reconstruct Chinese society on new social principles, and if they have faith to aim at an almost impossible task, shall we Christians not search our hearts, investigate our faith and echo back the affirmation that China can be reconstructed on the Christian basis of a new and just order?

(II). Wise and observing missionaries have agreed that the Chinese are level-headed, practical and reasonable. Because of these characteristics the Christian basis for society will have a warmer and more enthusiastic welcome than other more extreme proposals for social reorganization. Free-love, for instance, will never take hold of the Chinese mind in spite of its propagation by hot-headed, one-sided, unscientific youths who have not yet shaken off the smell of their mothers' milk. Monogamy as taught by Christ will be adopted. Indeed many individual homes have already been built after the fashion of the homes of cultured missionaries. The Chinese, it must be repeated, are very tolerant and when broadened in their views and given opportunities of higher education, are capable of catholic appreciation. All things reasonable thus have a chance to become the warp and woof of Chinese life. If Christians have faith, Chinese society can become Christian. Of course, it can be easily recognized that this Chinese capacity for catholic tolerance and appreciation carries with it its own weakness. It may be coupled with shallowness of conviction or lack of a deep sense of sin. This, however, is natural, just as, for instance, Anglo-Saxon characteristics are

natural. The strength of the Anglo-Saxon lies in his deep religious conviction and jealous loyalty to God, but here emerges his weakness, the tendency to bigotry, obstinacy, partisanship and prejudice.

(III). There are a number of points of contact between Chinese social philosophy and Christianity, which show the possibility of building China's new social order upon Christian principles. The idea of the Kingdom of God is but the idea of an extended family in which God is the Father of all humans who exist under His paternal care and love as brothers and sisters. This idea has its reflection in Chinese philosophy, in the idea of a universal empire with the emperor as the father of all nations and also in the idea of the consolidated family in which the father is the ruler of all. Thus Chinese philosophy introduces the Kingdom idea. And, faster than our winged imagination even can picture it, the anthropocentric social order of China may be transformed into the theocentric order of a Christian society! Of course, many institutions must be reorganized, thoroughly stripped of un-Christian elements and baptized in the spirit of Christ. The family, for example, must be built upon the teachings of Jesus, and must become monogamous, divinely sanctioned, free and personal in character. Wedlock must be considered sacred for the reason that the union between man and wife is psychical, spiritual, equal and free. In Chinese society for thousands of years, the family has been the unit of the social order. Christianity in its attempt at social reconstruction in China, must see to it that it utilizes this principle of family extension—a most economical way of doing its work; it must thoroughly Christianize the Chinese home. This done, Christianity has more than half conquered China.

(IV). The whole world is clamouring for reconstruction. The devastation of Europe may, after all, be turned from an unequalled calamity to an unparalleled opportunity for the coming down of the New Jerusalem from heaven, if if Europe has but enough insight! A less highly organized society offers less resistance to reconstructive work. As compared with countries of the West, China is not organized industrially, economically, educationally, politically or even intellectually. Thus Christianity has no better opportunity than the present for accomplishing its task of helping China reconstruct her social order. Labour and capital are not staring at each other in deadlocked stiffness. The whole country is awaiting the beneficent, love-imparting Gospel. There will be no opportunity like it in the

future and so failure to-day would be a great sin, a hideous sin on the part of the followers of Christ! With Christianity well organized on the one hand and Chinese society becoming more and more disorganized on the other, the task, though exceedingly vast, does not appear impossible. Christians are doers of impossible things!

(V). Every need implies a possibility. No sane person can deny the fact that China to-day is in urgent need of the thorough reconstruction of her social order. Christians, both native and foreign, deeply realize it; both conservatives and liberals preach on the darkness of sin and the necessity of salvation from its hideous pervasiveness. But erasure of sin from the heart of *every* individual means nothing short of social reconstruction. Indeed, it means social regeneration! For while reconstruction is the building of a new social fabric upon old foundations with both old and new materials, regeneration, the cause and motive of reconstruction, aims at a change of heart. The regeneration of a large number of individuals is a phase of social regeneration which necessarily precedes an adequate and satisfactory reconstruction of society. Even if Christianity does not aim at the reconstruction of society as a whole, it must complete its work of individual salvation by making the environment of the faithful more satisfactory. The heart of the problem of reconstruction, beyond any doubt, is the creation of a new spirit in men. This only Christianity can do. And so, if Christians are true to their ideals, they must be involved in the work of social reconstruction. The need is there. Are Christians there to meet it?

(VI). China is so vast in territory and population, so old in culture and history that to some the attempt on the part of Christianity to reconstruct her society seems futile. For on one hand there are few Christian leaders capable of extensive social service and on the other hand the Church is very limited in means. This argument is used against the social duty of the Church to-day; but for the Church to start and push a definite social program means to win! The idea that when the Church undertakes to do a thing, it must accomplish it in a short time is a mistaken notion held by too many people. Many agencies, both Christian and non-Christian, will have to co-operate and work over a long period of time for the social reconstruction of China. This may appear to some to mean an attempt to unite light and darkness, Baal and Christ; but this is only in appearance. The task of reconstructing Chinese society means a long process of change or evolution. Pre-

cisely because the reconstruction of Chinese society is a process in which many have to work, it is possible for the Christian Church to take the lead. It is possible because the Church simply guides, modifies, inculcates principles, participates and spiritualizes. It is possible because Christianity will in this work realize its own unique power and life, of which it cannot be fully conscious while keeping aloof from great social issues. If it is not possible, then Christianity will never take deep root in China and Chinese society will never be Christian! If it is not possible, then Christianity fails because China expects the Church to prove herself in the work of social reconstruction. Evangelization must of necessity be understood to be the Christianization of the Chinese social order, to be in fine the reconstruction of Chinese society on the basis of Christianity.

(VII). But the possibility of this great task lies also in the spiritual inheritance of China. It has frequently been mistakenly assumed that the Chinese people have no spiritual background but are only pragmatic, utilitarian and mundane in their way of thinking and living. But the best Chinese characteristics are not readily apparent. Spiritual things are frequently hidden in such depths that only sympathetic and unprejudiced eyes can see their true splendour. Domestic devotion, for instance, is just as spiritual and as capable of religious development as loyalty to God. The youths of China have not been allowed to love each other freely and consequently they have been stunted in their love of the unseen. If freedom to love were denied American youths, it is doubtful whether they would have as much religion as they do. Much of religious fervour has been called forth by appropriate environment and education. Chinese spirituality, in like manner, awaits a mighty spiritual call. If the Church sees with open eyes and mind how different factors and forces are working in Chinese society to-day, she will have a wonderful vision of a Christian China begotten by her love and labour! China loves industry and birds and flowers and children. She loves friends and is exceedingly humane and tolerant, radical as well as conservative. And above all, she is the only peace loving nation in the world! It is possible for China to become Christian, therefore, because she has qualities similar to Christian virtues which are waiting to be called forth.

(VIII). This spiritual inheritance, found in China's philosophy and her conglomeration of religious ideas and practices, must be rediscovered and purified. Through the small but growing class of young China thinkers, her rich past must be rediscovered and

reorganized. The past is here, in us, though more or less unconsciously. If Christians realize the importance of Christianizing the thinking of China to-day, the thinking that will enter into the remaking of China's social order, they have no time to waste, but must begin in an organized manner to win the friendship of China's modern scholars. Christianity must influence them through united, efficient, trained and scientific literature on religion, through disinterested service and love, and thus touch the foundation of Chinese life. These men are bound to influence greatly the collective life and activities of the nation. Their ideals will certainly become the common ideals of Chinese society. The Church must mobilize her forces of love, of knowledge and of faith, and concentrate upon the capture of this small army. It must be confessed that this class is most difficult to deal with, for they have knowledge. But while they are not free from nationalistic limitations and prejudices, they are the most open-minded element of the Chinese nation. And they ought not to be considered a hopeless class to reach because they demand a reasonable interpretation of human experience. Instead, they should be met with perfect candour, reverent scholarship, generous friendship and more thorough understanding. Social reconstruction begins with men and their ideas and when these are won, the work through them can be easily accomplished. This work is, after all, quite possible.

(IX). There is, however, another class of people, quite different from the new type of scholar, to which the Church must henceforth pay more attention—the country folk living in villages. They are the solid rock upon which China's massive structure is erected. Living under the bondage of social habits which are almost unbreakable, yet easily stirred by love and the opportunities that love can offer, they will continue to be the sustaining power of the Chinese Republic. Extend to them the Gospel and with it elementary education, amusement, practical instruction and organized economic assistance and they will change! Their customs will collapse, their beliefs will give place to a noble Christian faith, and their life will improve in content and in ideals. They are, of course, a great host. The Church must therefore devise ways and means to get native money and talent to evangelize the village. A definite rural program must be steadily pushed until the very atmosphere that surrounds us becomes Christian! Tackle the impossible, O men and women of God!

(X). The very vastness of the task of social reconstruction must appeal to many. The early missionary pioneers, replying on

the arm of God, feared not to face the vastness of non-Christian China. There is no reason why after more than a hundred years fear should not be entirely cast out by love. Christianity *has* helped in the social reconstruction of China by fighting against evil customs, helping form good social habits, multiplying individual Christian homes, giving impetus to education, making possible through a long inculcation of ideas the political revolution and hastening the establishment of our present republic, even if only nominal. Christianity implies the necessity of socializing collective activities and processes. In the past, however, social reconstruction work has been unorganized, indefinite, and carried on without any conscious social aim or co-operation among denominations. But if in the past when the Church was without Chinese leadership or much strength, she did so much, how much more can she do now that she sees the rising of Chinese Christian leaders and the increase in opportunities for co-operation and co-ordination of Church activities. The task of reconstructing the Chinese social order on the basis of Jesus' social teaching is more possible to-day than it has ever been before.

Let earnest prayers be offered that in China's social reconstruction Christ may be enthroned in the hearts of the Chinese people and that the Church may, by means of the development of Chinese leadership, the increase of Chinese financial help and co-operation with all socializing agencies in China and the thorough mobilization of the forces of the Church, march forward unhesitatingly to victory. Let praying Christians get together and work out a united social program and then confidently go forth to claim the whole of Chinese society for Christ, the Saviour of mankind.

Welding the Christian World Spirit

World's Student Christian Federation Conference

SCOPE AND THEME

BROTHERHOOD, understanding of spirit and sharing of experience, characterized the Eleventh Biennial Conference of the World's Student Christian Federation which met at Tsing Hua College, Peking, April 4-9, 1922. Untiring efforts on the part of the faculty and students of Tsing Hua College—which is, as Dr. Quincy Wong, acting President of Tsing Hua said, an attempt to apply Christian principles to international relations—were proof of the genuine hospitality with which this

Conference was received. The Anti-Christian Movement made hardly a ripple within the Conference. The significance of this cosmopolitan gathering was recognized by receptions given by President Hsu and Ex-President Li. It was truly representative of the world Christian movement. The delegates represented five races and thirty-two countries; 129 came from outside of China and 635 from China, making a total in attendance of 764. While mainly Protestant, yet the Roman Catholic and the Greek Orthodox Churches were also represented. The last meeting of the Federation was in 1913, but as Mr. F. S. Brockman said, "We are a thousand years older than then." It is the first time the Federation has met in China and the first Conference since the war. The significance of the Federation lies in the fact that it is the most representative international Christian body which can be called together regularly and is the first international Christian conference to face squarely the relation of Christianity to capitalism, exploitation, militarism and social reconstruction. The theme of the Conference was "Christ and Reconstruction," a most timely and suggestive lead. The purpose of the Conference was, as Dr. J. R. Mott said, to demonstrate and emphasize the spiritual solidarity of Christians throughout the world and to show that the force which brought the delegates together is stronger than the disintegrating forces now operating throughout the world. The task of the Conference was of course that of enlarging the Christian world spirit. It brought together in free intercourse those who a short while since were at war.

STRIKING NOTES

Many striking notes were struck. These were harmonized by a realization of the common humanity of those present. Of Asia Minor Mr. Ralph Harlow said that the students there were not able to become a part of the Federation because of the inroads the recent militaristic deluge had made in the youth of those lands. Here is a mute testimony to the need of a World Federation of Christians which can stop such deluges. The determination and persistence of Russian students in the face of persecution was a most stimulating note. A strong anti-religious propaganda makes their attempts to live the Christian life extremely difficult. Yet out of the midst of desolation came the song of Christian determination. Nothing can keep down the Christian spirit! Even backward and primitive Mongolia had a representative present, who gave a special message urging that the needs of his country be

also met. The Christian desire to climb up is beginning to move this people long bound by ancient and downpulling customs. That only a small part of Africa is open to evangelization by Africans is a fact demanding consideration. One of the most distinct notes heard was the voice of the East calling for the opportunity to interpret Christ to its own people in its own way. This call was heard in a speech by Miss D. Maya Das, Associate General Secretary, National Committee, Y. W. C. A. of India. Her topic was, "Christianity and the Ancient Lands of the East." Miss D. T. Zee of Peking interpreted. Together these two women epitomized the freedom that Christ brings and urged full freedom in Christ to preserve the culture of their own lands and interpret Christ in their own way. It is the real Christ, not an "encrusted Christ" that the East must have. This appeal showed that Christianity in the East is no longer a matter of borrowed experience but of deep personal relation to God. The keynote of this Conference was that in spite of unsettled questions, divergences in civilization, there is a oneness in Christ that transcends all differences and difficulties. This gathering strikingly exhibited the universality of Christ. It struck the note that must dominate the world of to-morrow if fears are to be allayed and hopes achieved. One felt, too, the beginnings of a real Christian internationalism—the welling up of a desire that will not be denied.

MESSAGES TO THE CONFERENCE

Each morning one period was devoted to "Messages" from the various student movements present. These "Messages" revealed where the thinking of Christian students is already moving together. They also indicated the growing strength of Christian Student Movements. Over one listening there stole consciousness of an impulse to a better world—the will to climb out of the pit into which the world has fallen. Christian students are one in their desire to get at the truth. This of course involves digging under all that is traditional with a view to conserving the good and discarding the outworn. That militarism—the dominance of military forces in national life—must go, all were convinced. Not one but many spoke of this. Another general idea which seems, judging from the utterances of these delegates, to be prominent is the necessity of distinguishing between Christ and Christian principles and the "Church" and "Christianity." This note seems to have been a little more prominent in utterances from the East but it was present in all. There is something in organized

Christianity that increases the dissonance in the world more than its harmony. Occasionally it was hinted that the "Church" has not got the kind of program that will give the lead to the latent energy in the student Christian world. There was heard also an insistent urge for experiment in society and church to bring about the reconstruction needed. Some change is imperative in the church as well as in society. In some quarters, the church faces the danger of failing to recognize that the spirit of Christ is now moving in new modes which are as much Christian as many of the old. Through all these "Messages" could be felt that divine dissatisfaction with the past and present which gives hope for the future and is in essence a searching for a lead that will utilize these new desires and this energy.

Intellectual problems connected with Christianity were also dealt with. The difficulties of interpretation and dialects hindered somewhat the transfer of these ideas. Captain Paul Monier, Director of the "Foyer Des Etudiants Annamites," Hanoi, Tonking, spoke on "Science and Christianity." He showed how science has passed from the materialistic interpretation of the universe to one based on energy and spirit. "Christ and Philosophy" was dealt with by Dr. Karl Heim of Tübingen University. Christ gives an objective and power for living that explains the universe more satisfactorily than evolutionism, pessimism or pragmatism. "Christ turns pessimism into power." Man has not within himself the power to attain progress or remove the pain and suffering in the world as evolutionism has claimed. Prof. Jean Monnier, University of Strasburg, showed that Christ furnishes a deeper and more lasting influence than art or culture by themselves and also provides that spirit that alone can promote true culture. Mr. David Yui, General Secretary, National Committee, Y. M. C. A. in China spoke on the "Relation of Christianity to Democracy" and outlined in brief a Christian Democracy. He emphasized the imperative need for freedom of expression, and the equality of opportunity and obligation—the last being often overlooked.

On the spiritual side, emphasis was a little more in evidence towards the end of the Conference though never absent. In the beginning of the Conference Dr. H. T. Hodgkin made a strong appeal on the subject of "International Sins." It was made clear that the removal of corporate and international sin depends upon personal realization of one's share in that sin and repentance for that share. On the last night but one Bishop Roots spoke on "The Church and Reconstruction." The church is the source of the great truth, the great power and the great life which alone can

bring about social changes. He warned against the weakening of moral force often found with bigness. On the morning of the last day Dr. J. R. Mott dealt with the possibility of experiencing Christ in the individual life. This was a practical note of great value to the students. Mr. F. S. Brockman spoke on the "Call of To-day to Christian Students." This call consists in a more determined fight against sin, a new abandonment to conviction and a new knowledge of God. On the last evening of the closing session a number of messages dealing with the price to be paid for reconstruction were given. Mr. A. A. Paul of India pointed out that while there had not been the discovery of such definite solutions to existing problems as some had hoped there had been a new discovery of Christ who alone could lead to the needed solutions. It is interesting to note that the Indian delegation seemed to strike a deeper note of understanding and win a larger measure of sympathy than any other. Their fervid nationalism, their intense zeal, their deep spirituality and their realization of the unseen gained for them special interest in the Conference.

In a truly remarkable way the messages to the Conference exhibited a fellowship that wins over all bonds and claims.

THE MESSAGE OF THE CONFERENCE

What did the Conference have to say for itself? Since the Federation has never taken a vote and did not break its rule this time, no general opinion on the part of the Conference as a whole was registered. There was, however, full opportunity for expression of opinion in six open forums, each of which held four sessions. Future Federation Conferences might well give a larger place to open forums; they fit a democratic age. It was in these forums that the interest centred and the best work was done. These forums made the Conference really international in its thinking. They did not lack speakers nor did the speakers fail in frankness. There were also strong cross currents of interest between the various forums. They did not solve all the problems considered but they did confront them together—a most necessary first step. The social problems that lay heavy on the world are such as only co-operate thinking in the Christian spirit can solve. The only way that spirit can have a chance is for people to get together. It is in bringing people together and creating an "atmosphere" that the Conference did its best work. In other words, this was a conference that thought and the thinking was done mainly in the forums.

Out of these forums some definite opinions came. In approaching students to win them for Christ it was felt that the emphasis should be laid on personal work rather than on mass efforts. With regards to Christianity and school life it was pertinently asked, "How can we reconstruct society if anti-social tendencies prevail in our schools?" "How can we fight war if redemptive love does not dominate each cabinet and each school?" As to making the church more vital in the life of students and community it was urged that the students themselves should take a more active part in church life. One practical application of this principle was the decision of fourteen men and two women to enter the ministry. It was also decided to appoint a committee to arrange for a Far Eastern Conference. This would also lead to the appointment of a Far Eastern secretary.

Of course the two subjects which led to most discussion and were most interesting were the relation of Christianity (1) to capitalism and (2) to war.

Forum II which dealt with "Christianity and Social and Economic Problems" worked out a unanimous report which, with other forum reports, will be published. Among other suggestive statements in this report are these words, "Our lives must be lives of service. We must give our best not to gain wealth but to serve our fellows whether by economic production, teaching or in any other way. We must seek for such social changes that production may be for service and not for profit, and men shall be released from the toil of making superfluities. We must recognize the health of men's bodies as a matter of real concern, seeking to create a public conscience on sanitation and other preventive measures." The criticism levelled against Christianity for its acquiescence in the evils of the capitalistic system was recognized. The members of the forum, while all convinced that the capitalistic system must be changed, did not agree as to whether capitalism can be Christianized or not. The delegates from the West seemed to be more hopeless as regards its Christianization than those from the East. It was, however, clearly felt that the Christian social order is different from the present order and that great changes are required in order that the spirit of Jesus may find expression through the social order.

On the question of war also intellectual agreement was not attained though there was oneness of spirit against it coupled with a desire to find some better way of settling international difficulties. Difference of opinion emerged in reference to the questions as to where and how if at all force could be used ethically and as to

what is the obligation of the individual towards a war in which his own country engages. The forum showed that there is more thinking being done on the problem than ever before! This thinking will and should continue. This was the first time that an international gathering of Christians have studied this question together. Some significant leads for further thinking were given. In attempting to interpret the mind of the Student Christian Movement of Great Britain and Ireland, Mr. R. O. Hall, missionary secretary of that movement, referred to a student conference held in Glasgow in 1921 and attended by 2,500 students. This conference of students sent this message to the Indian Student Movement, "The principle that government rests primarily upon the display of force we entirely repudiate and we know that there is with us a strong body of opinion in the colleges." Forum II also expressed itself on this matter. "If any of us see the way of Jesus to be utterly contrary to all war, they must spare no strength to root war out of international life and may have to refuse themselves to take part in it." The general effect of these discussions on the mind of the Conference may be given in the words of Mr. A. A. Paul, General Secretary, Student Christian Association of India, Burma and Ceylon. "We were under the impression that Western nations are bent on exploitation and thus on war and are satisfied that there is no hope of getting rid of war. This Conference has given us the conviction that this is not so. Christians everywhere are suffering on account of this question. They loathe war. They are struggling for a better way." The Christian spirit against war is spreading. The Christian world is slowly struggling out of the chrysalis of force and chauvinism. Only a world-wide spirit can stop war. Agreements to stop war must grow out of a welded spirit. This Conference helped to widen the range of the Christian spirit. It showed that we are striving to attain to the knowledge that love is the greatest force.

SPIRIT MEETS WITH SPIRIT

Not the least useful feature of the Conference was the widening of the acquaintance of the spirit. Friendships were formed that will outlast racial prejudices. There was a sharing of insight into the experience of others. Most helpful were the frequent meetings of different delegations to discuss their own international difficulties. Japan and China met with a view to winning each other's confidence. China and Britain met and faced together

salutary truths. Indians and Britons met and understood each other's aspirations better in consequence. India desires that measure of freedom which will enable her to live her own life. Koreans and Japanese met for prayer together. Problems faced in this spirit must find a solution. Justice must be done. The Tsing Hua students were very active in promoting these meetings for the furtherance of sincerity and understanding. It was in these by-gatherings that the delegates really got together. Hearts met in understanding through the influence of the spirit of Christ. A common loyalty transcended the bonds of race and the bounds of nations. They became one in Christ. It is interesting to note that small groups of Germans and French, Japanese and Chinese, English and Germans have recently been informally meeting to search together for the better way. It is the turning of the tide back to better human relationships.

MEANING OF THE CONFERENCE

This Conference showed that there is a power greater than instinct and stronger than nationalism. Christ can be a uniting force in the midst of disintegrating movements and even in the face of strife.

For the students this Conference meant an increase in the understanding of the spirit. They came to realize better that they do not stand alone in either their tasks or troubles. There was deeper realization that the Christian task is to make the world Christian. Above all, there came to them the vision of a really Catholic Christianity—a church and a Christian program as big as the heart of Christ. There was no false optimism,—no boastful promises. The war has sobered the world including the Christians. The delegates at this Conference were too sincere to say anything on which there was not clear vision. The intellectual hesitancy as regards capitalism and war is proof of intellectual honesty. They wait until the one spirit reveals the method that will win their desires.

For the church the Conference was another call to wake up—to push the Christian spirit through all human relationships. Again this Conference was a promise of growing strength and the gift of youth to help in the long struggle of the church. But the church must find outlets big enough to use this power of youth yearning for a better future. If the church wants to win the world from war it must find a task big enough and strenuous enough to take its place. Making justice live in all human rela-

tionships over all the world is such a task. This Conference was also a foretaste of the energy of spirit which stands ready to serve the church as it measures up to its obligation. No heavier obligation rests on any body than rests on the church. While calling for youth to risk all for God and men's good it must not give the appearance of "playing safe." This "meeting of the races" is a gleam of the dawn of human friendship possible in the spirit of Christ. Dynamic Christianity is most free in such gatherings.

"The Christian Occupation of China."

The Status of the Christian Movement in China.

THE crowning achievement of the China Continuation Committee is the stupendous volume of facts known by some as "the Survey volume." "A massive tome," "A significant production," "A great contribution to Christian work" are some of the comments heard. For ourselves this "Survey" volume is the greatest study of the Christian movement in a country against the background of that country's life that has ever been made. It has a total of 468 pages, plus 112 devoted to appendices. 320 maps and more than 125 diagrams or grafts serve to bring home to the mind the facts gathered and correlated. The list of corrigenda at the end indicates the care that has been taken to secure accuracy. Three years—the time taken—is a considerable time as changes occur in modern China and in a world ploughed up by the war. Some of the facts are, therefore, past history; some changes have come too fast for inclusion.

This volume represents an attempt on the part of the Christian forces to measure their task both as regards achievement up-to-date and with a view to discovering lines of further development. It is significant how often "general impressions" are different, very different, from the facts and how many assumptions are built up on such vague impressions. This volume attempts to dig under impressions, display facts and bury assumptions. There is no doubt that in many cases the results will be quite different from what has been thought to be the case. It will bring disillusionment in some cases. Being the result of a movement started in the Edinburgh Conference, it shows how surely, though slowly, ideas in these conferences influence the trend of the Christian movement.

Of course, the chief interest of the volume for each denominational group will be in the light it throws on their own work and policies compared with those of others. Whatever our attitude towards co-operative Christian service, we cannot help but realize as we study this volume that Christian co-operation is absolutely essential to an adequate understanding of either the task of the denominations or of the Christian movement in China as a whole. Such a volume could not have been produced unless the Christian movement as a whole had worked on it.

There are many discoveries. Here are some typical ones.

"Sixty per cent of the people in Fukien are engaged in agriculture." What bearing does that have on the work of the Church?

"In 1907 the Presbyterian and Baptist Churches in Tsinan combined to form a Union Church. It has now a membership of 415 and two church buildings. It is possibly the only church of its kind in China."

"At least forty-three Protestant mission societies are at work in Kwangtung."

"One foreign residential center in every eight is staffed by foreign women missionaries only."

"The average ratio for all China is eighty-three boys in middle schools to every seventeen girls."

"Almost one-fourth of China Proper still remains unclaimed by any Protestant missionary or Chinese Home Missionary Society."

"The extent to which theological education is being carried on in union institutions is one of the most striking facts of the present situation."

So we might continue but space forbids. Study for yourself.

The background of the "Survey" contains significant articles on the languages, population and economic life of China. The study of the population of China is probably the most complete and the most careful ever made up-to-date. Christian work can be gauged in terms of actual population more thoroughly than ever before. Already, we understand, considerable interest has been aroused in this study of China's millions.

For the first time in the history of Christian work in China an attempt has been made to answer the question, "What is the environment of Christianity and what progress has made in fitting into that environment?"

Of course, no one likes the word "occupation in the title." It connotes, to the Chinese mind at least, a correlation between

the Christian movement and political movements to which they object.

The "Survey" volume will also give a partial answer to the question, "How far have we gone in making China Christian?" From the viewpoint of having one Chinese in a thousand Christian we do not appear to have gone very far. But taking into consideration the fact of a communicant membership which has quadrupled since 1900 and a Christian constituency, including the communicant membership, of three-quarters of a million and the many radiating lines of Christian influence on the life of China, it is evident that the Christian movement has really travelled very far in China. Yet this volume centres final attention on those parts of China that are greatest in need of Christian effort. Here is one of its chief contributions to future extension of the Christian Church in China.

The complexity of the Christian movement and its development are made evident in a glance at the different types of work now being carried on. Even the last ten years have seen a tremendous change in the character of Christian work in China. The Christian Church in China is now concerning itself with a wide range of human interests and needs.

Another question to which some answer can be secured in this volume is, "What is the strength of the Chinese Church compared with the Foreign Missionary Movement?" Here we find that in numerical proportion to the Chinese leaders and Christians the missionary body is taking a subsidiary position. Every study of this kind also raises fresh questions. This "Survey" raises but does not answer the question, "What is the place of the missionary body in the future development of the Chinese Church?" Another correlated question is, "How can subsidies from the West be best used for the further development of the Chinese Church that now exists?" This "Survey" volume is presented as a background of the work of the National Christian Conference in which, for the first time, the Chinese Church is directly represented. In this survey missions bulk largely. In the next it will be the Chinese Church.

The list of Christian organizations is impressive and thought provoking. That we have in China 130 different denominational groups raises the question of whether 130 attacks on the Christian task in China are essential. While it is clear from the "Survey" volume that denominations do not overlap as much as has been assumed, yet in looking at Christian work in China in the large one cannot but wonder how far speed in Christian progress is sacrificed to satisfaction of different ideas and aims.

We are reproducing the map on page 330 of the "Survey" which shows the location and extent of the Protestant mission fields in China. It is, to us, the most significant map in the volume. It indicates the spheres of responsibility for which the various denominational groups hold themselves responsible or within which they are working, often alone. To a certain extent development of Christian work in China has been based on the idea that each group should enter certain territory where no work was being done and possibly be allowed to work that territory by itself. Large sections of China, therefore, are "occupied" by single denominational groups. In some places, of course, there is overlapping and in all there is a large measure of comity.

We have tried to look at this map from the viewpoint of a Chinese Christian patriot. Spheres of influence from the political viewpoint are now well-known. Furthermore, political promises have been extorted from China that she will not alienate certain sections of the country to any other power but the one securing the promise. Will this map suggest to the Chinese Christian patriot that certain sections of his country are *pre-empted* by certain denominations? Will he then get the idea that there are "spheres of spiritual influence" as opposed to the political? Will he find a parallel between political and Christian philosophy? Can he be satisfied with having China thus "partitioned" and different types of Christianity stamped on different sections of the country, with a future result that no one can foresee? What will be the ultimate effect of this method of Christianizing China? Can it possibly suggest a kind of Christian militarism, based on treaty support? These questions rise up as we look at this map. We are not ready to answer them. We do not think the denominations started out to produce this effect or secure this result. But pertinent questions face us—"To what has our spirit of independent policies brought us?" "Can we Christianize China this way?" "What will the Chinese Church say about the policy back of this Christian map of China when it understands it?" "Is Chinese leadership to continue this 'partitioning' of China or is it to be allowed to find a way of bringing to bear together the whole force of the Chinese Church upon China's needs?" More might be said, but we refrain. What would you think of this if you were a Chinese Christian?

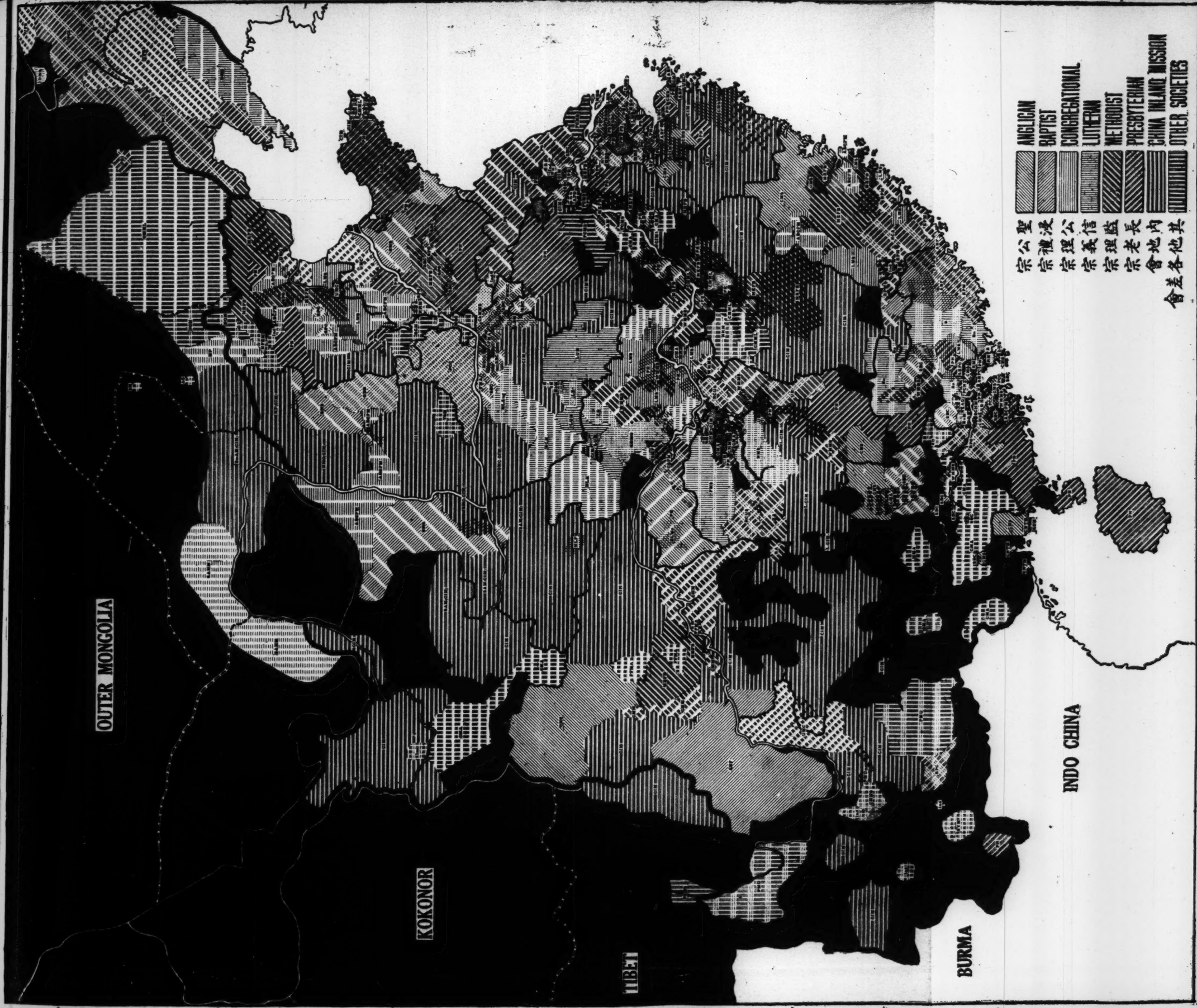
This volume is an attempt to measure the Christian task in China in terms of the nation and to plumb Christian responsibility in terms of China's needs rather than in terms of denominational policies or programs. It is the first time this has been attempted.

The task is by no means complete. This volume is probably only the precursor of other volumes like the "Report of the Educational Commission." What can the Christian Church in China do well? For what part of social reconstruction is it or should it be responsible? How can we quickest attain the evangelization of China? How can we set free in the fullest measure the spirit of Christ as over against the spirit of particularistic and individualistic Christianity? How can we secure an "open door" into China's heart through which Christ may enter?

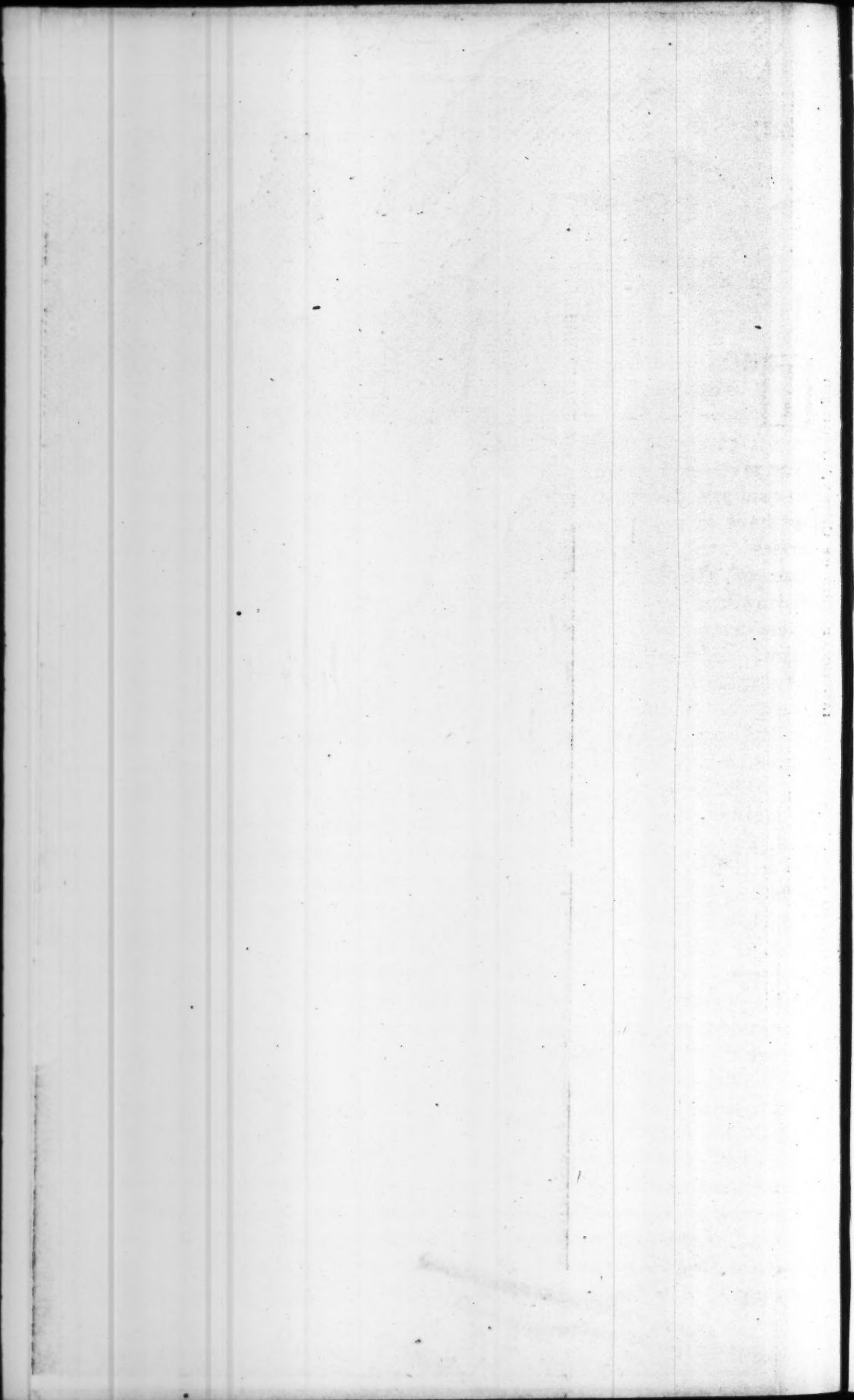
The great fact forced upon us is that we must learn to work together more. If we could not study China separately, it is more than ever true that we cannot adequately supply China with Christianity if we work apart.

This review will not be satisfactory to anyone who has read the "Survey" volume itself. Only a pamphlet would. Each reader could write a longer review and write differently and with fresh interest in each case. One could deal with the provincial comparisons: Another with the denominational comparisons. Another with the progress the church has made. Others with Chinese leadership present and future. We can only hope in the space available to whet the intellectual appetite of our readers so that they will study for themselves. We also hope to secure later articles on the facts revealed in this survey. For it is above all else a revelation.

A word of appreciation should be said of those who have put time and thought into the making of this volume. Rev. E. C. Lobenstine as Chairman of the Special Committee on Survey and Occupation that has supervised this task is largely responsible for the ideas back of it. Rev. M. T. Stauffer has done the work and such interpretation as it contains. Mr. M. G. Tewksbury and T. C. Wong have watched over its multitudinous details with persistence and faithfulness. Many others have also made contributions. In a real sense, the Survey volume is the fruit of co-operative Christian study and thought. It is a pillar in the building of the church in China.



THE CHRISTIAN "PARTITIONMENT" OF CHINA. CAN CHINA BE MADE CHRISTIAN THIS WAY?



Christian Education in China.

The Report of the Christian Educational Commission.

LUELLA MINER

THOSE who anticipated that the report of this Commission would of necessity be exotic and superficial in character owe to the Commission as well as to their own work a careful, candid examination of this remarkable document. The reviewer has had only fragments of time during a busy week to read and comment upon it, but it brings the conviction that here we have in potentiality an epoch-making report. This conviction arises from considering the number of workers concerned, the size of the field with its challenging opportunities, and the tremendous possibilities of achievement in this formative time if these wise and unifying recommendations are soon carried into effect. A more careful examination might lead to more criticism of details, and plans which are practicable in most localities may be unsuited to others, but we have here the results of Spirit-given vision, expert knowledge, careful study, and a sacrificial desire to serve China.

The keynote of the report is Service, not Show, Quality, not Quantity. It is sympathetically appreciative of past attainments, but critical as well as prophetic when it turns to the future. There is a challenge in words like these:—"There are immense possibilities for good wrapped up in the work of missionary educators which will more and more come to realization as the unity of the task is more clearly seen, as missions and denominations attain the measure of self-sacrifice for the common good which the individual missionary has always manifested, and as institutional ambitions, appropriate to a previous period, are merged in the effort to meet the present situation effectively because unitedly."

The report shows clearly that ours is not the simple task of transplanting Western education to the Orient. "There are many admirable qualities of the Chinese people which the invasion of Western ideas threatens to destroy." "Since only a thoroughly naturalized Christianity can ever make China thoroughly Christian, the chief immediate goal of the Christian educational forces should be the development of a strong Christian community, . . . numerically, physically, economically, morally and spiritually strong." The report envisages the time when teaching staffs,

executives, supervisors, Boards of Education and Boards of Managers shall be largely Chinese, and its masterly scheme provides for this devolution and the support of Christian schools by the Christian community, while it also predicts the permanence in ever widening scope of Christian education in China.

The compilers of the Report have had in mind that it would be used by busy people, and so have made each part complete in itself, which involves some repetition. Part V gives an excellent "Summary of General Principles and Recommendations," which is commended to those who cannot read the whole Report, also Part VI, "Regional Recommendations," while Part II, "The Place, Purpose and Scope of Christian Education in China" is one of the most inspiring sections, and will compel every educator to undertake his task with a new sense of its significance to China and to the world. "It is not yet settled whether Christian education is to be the determining force or a relatively insignificant and diminishing factor in Chinese life. On the answer to this question will largely hang the decision whether China will become a Christian nation, perhaps the stronghold of Christianity in future centuries. If the present opportunity is vigorously and wisely seized, if forgetting unimportant differences and uniting all our efforts to build up a system of education, sound, vigorous, progressive, and fundamentally Christian, which shall in turn create a strong Christian community expressing in its life the spirit and principles of Christianity, we may look with hope to the time when the religion of Jesus will be the religion of China."

The topics covered in the Report are surprisingly comprehensive, and some of the shorter chapters are most suggestive, for instance, "International Co-operation in Christian Education," where we are led to see how Chinese, Europeans and Americans may contribute to an ideal composite system for China. Every section of the Report shows how the strengthening of the National Headquarters is the first essential to all the other improvements recommended; it should include the following departments: (a) Higher Education; (b) Elementary and Secondary; (c) Religious Education; (d) Extension and Adult Education, each with its own council and secretary, uniting to form the National Board of Christian Education. These four departments would insure co-operation between all the areas, which would be so organized that their guidance and inspiration could reach to the smallest country school. But organization is futile without the teacher-training which up to this time has been most inadequate. This is the task which Christian educators must now undertake on a

large scale. "Immediate steps must be taken to encourage young men and women to enter the teaching profession. This involves definite consideration of a Student Teachers' Volunteer Movement; dignifying the teaching profession; improvement of the life of the teacher." "The strategic point of attack if widespread improvement in teaching is to be effected lies in the school administrators and supervisors, and their training is a matter of utmost importance." The secret of success of the Philippine schools is that every teacher has skilled supervision. Many of these supervisors should be women, especially if the ideal is attained of having women do most of the work of the lower elementary grades. The description of the type of worker needed for the rural districts which constitute three-fourths of our field, teacher-preacher, kindergartener, social worker, and expert farmer all in one, is a challenge to those in charge of normal or other training schools, and the complexity of the task shows that the universities should take it up with all seriousness. The facts that from a half to two-thirds of the coming generation of Protestant Christians are growing up in practical illiteracy, and that we have only half as many girls as boys in elementary schools, and only a fifth as many in middle schools, should give direction to the extension of our work.

One of the most constructive sections of the Report is that on Secondary Education, which increases in importance with the adoption of the 6-6-4 system. "The middle schools are the key to the problem. If they are weak the elementary schools will lack teachers and the colleges will remain small and ineffective." "The dependable laity of the church will come mainly from the middle schools." "It is probable that no part of the whole task has received so little attention in proportion to its importance." Section 193 deserves careful study, especially with a view to co-operative organization for the standardization and improvement of middle schools. "There should be more Junior Middle Schools (the first three years of the six), fewer and better Senior Middle Schools, with more occupational training as well as careful preparation for college. Except in large centers, these should be union schools, but not as a rule co-educational.

No sections of the Report call for more radical changes, and perhaps none will have more far-reaching consequences than those on Collegiate and Medical Education. If the plan recommended for concentrating collegiate work in six areas can be put into operation, each area being treated as a unit, and if there can be one College Entrance Board for all China, and one joint com-

mittee at the home bases to serve the common interests of all the colleges, it will be one of the grandest tasks of co-operation yet attempted. In no other recommendations did the Commission show more daring statesmanship. As to the character of the specialization to be undertaken in the different universities, one must read the report, but one general statement is most important. "In the field of higher professional education the Christian forces should work in those departments in which the inculcation of the Christian spirit and point of view are an essential element of the education itself."

The chapter on Theological Education shows us on the one hand Opportunity and on the other Failure. Opportunity is seen in the host of three hundred and sixty thousand communicants and one million children and adherents from which to draw men and women to be trained; in the readiness to receive the Christian message on the part of China's millions, even of the intellectual classes whose interest has been stirred by the new thought movement and whose antagonism can be transformed into allegiance if we have the right type of Christian leaders to meet the situation. Failure is seen in these facts: "in all the Protestant Christian schools combined, only ninety-six men of college grade are preparing for the ministry"; "it is not difficult to lead educated people to the doors of the church as interested hearers, but there are few churches which can hold them." No section of the Report calls for more study than "The Solution of the Problem" from which we glean pregnant sentences. "A smaller number of well-trained men will accomplish vastly more than a larger number of poorly trained ones." "Effort should be made by missions and churches to raise the standard of compensation for the ministry." "We are concerned first of all with the spirit and character of the men who are to enter this calling."

The introductory chapter in Religious Education on Character Building is a complete masterpiece which must not be marred by making extracts. "Curriculum Class Work" tells us that often the courses on religion and the Bible are the poorest that are offered. "Religious education is a subject worthy of the best-trained teachers it is possible to secure." "The courses in religion given to Chinese students should be planned against the background of the teaching of the religions of China." The question is raised whether we are not giving too much time in our Sunday Schools to students from our schools, and neglecting the children from non-Christian homes, and the many others who do not receive instruction during the week. Should not work for the students in non-

Christian schools, now usually left for the Y. M. C. A. and Y. W. C. A., be more largely undertaken by the churches on this one day of the week when students are free?

From "Education in the Social Application of Christianity" we must quote a little. "If there is one lesson more than another which the young Christian church of China may learn from Western experience it is that it should from the outset bring all its forces to bear upon the great economic and social problems which are going to confront China. . . . The answer to the question whether industrialism is going to prove a blessing or a curse may turn largely on the activity of the Christian community. . . . In an organized and sustained campaign for adult education to supplement the work of the schools lies the chief hope for the political salvation of China." Note especially the opportunity to use the student force for these most pressing forms of community service.

We have exceeded the limits of a review, and several most important subjects have not been mentioned, notably Physical and Health Education. (We doubt the need of a separate chapter on the Education of Women.) The spirit of the whole report, as expressed in the chapter on Theological Education is that the doors of schools should be freely open to women on the same terms as to men, and the doors of opportunity for service should be as freely opened. This does not mean that there should be no separate schools, but for economy there should be far more united effort. "The Part which Women will Play in the New China" is well written, but the Report hardly voices the largeness of the hope of some of us who believe in the wonder-resources in China's womanhood, and magnify the part she is to play, not only in education but in the whole work of the church.

The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

The Correlation of Education and Evangelism

FRANCES GRAY

THE question of the closer relation of educational and evangelistic work is one we are all working at and feel a greater need of stressing. The times are demanding a certain type of worker from our schools and we wonder how far we are successful in producing such leaders. In as far as the Mary Porter Gamewell School, the one on which I must draw for illustration, has succeeded in turning out workers with an evangelistic spirit, I should say such success has been due to four things:—(1) Keeping such service in the first and most important place in the thought-life and activities of the school; (2) having teachers with an evangelistic spirit whose lives are as effective as their teaching (here I make no distinction between foreigner and Chinese teacher); (3) being sure that the girls are getting a real, personal, Christian experience of their own; (4) having a majority of the girls Christian for the sake of the atmosphere of the school. In this kind of an environment the true evangelistic spirit can grow most naturally and easily.

Every school in China can point to its wonderful individual girls or men who are living lives of Christian service. But I suppose we really ought to measure our success by all the students who are with us any length of time and who go out to make their own homes as well as to more definite Christian service. From homes a great deal of the best evangelistic work can be done. In thus looking over all our graduates we have come to feel that in a school such as ours, where so many girls are helped financially, it is a safe and wise thing to make a test of the real spirit of each girl's life and work. This truly hard test we would place after the second year of Middle School. Out of six second year girls asked to go out and teach this year, five went with a beautifully helpful spirit and are still maintaining this spirit in their work. The one who rebelled against going was the last one we expected to make any objection, and we feel that we have held her up just in time to keep from spoiling her development.

Evangelistic work, both to us and to the Chinese girls, too often simply implies holding Sunday Schools with street children, talking loudly and long to a group of women, or teaching the older, ignorant women to read. This sort of work is done by all the girls and I merely mention them in passing—the regular church work, positions of leadership in Y. W. C. A. and philanthropic work, summer vacation schools, teaching the servants in the school, and playground work. The girls with a foreign teacher simply walked along the streets to gather a crowd each day for these activities. Each spring we give time for two or three weeks to normal classes for preparation for summer schools. This class includes methods and material for work in games, songs, Kuo Wen, arithmetic, stories, hygiene and handwork. The reports of their work are most encouraging and make us feel that we have not used our time in vain. With the strong patriotic movement of the past few years, new ideas and new ambitions have come to many girls and certainly new possibilities of work.

I want to mention a few individual cases because they illustrate the points mentioned above and may give suggestions of unusual expressions of the evangelistic spirit in the girls and teachers.

One of the primary schools in the city, I heard recently, has the reputation of being a "real evangelistic school." People are saying that those children go home and try to win their parents. I myself have talked to the big, tall head-carpenter whose little girl has been trying to lead him to a Christian life. He is most impressed by her earnestness and enjoys telling us what she says. How does this school get such a reputation? I am sure it is simply because the teachers there are working with the children and teaching them something beside the three R's. It is encouraging to think that they are all our graduates and to realize that those little children will later come on to our higher school with such ideas already planted in their hearts and heads.

At present one of the men teachers in the higher primary school has, through his teaching and discussions in the Kuo Wen class, aroused the little first year girls to form a club for saving money. Into this bank continually go voluntary contributions of coppers and dimes until a large enough sum is gathered to spend on some worth while thing. Half of their money is to go towards educating girls since they are girl citizens of China. This man is using his opportunities and I am sure the impression made on such young minds will be lasting.

A few years ago the time had not come when young middle school graduates could go out to do direct evangelistic work as a steady thing. One girl at that time wanted to do evangelistic work, and finally of her own accord decided that her best opening was through nursing. At that time not many middle school graduates were taking up nursing, but her desire to reach the outside people was great enough to overcome all opposition and prejudice. Sunday after Sunday saw her bringing patients to join the church on probation. One afternoon, while she was on night duty, she was found up when she ought to have been asleep. When reproved for this she said, "Please let me go to that room once more. That woman is going home this afternoon and I may never have another chance to talk to her. She has just about decided to become a Christian." Needless to say, she was allowed to go. This same girl went to West China with a Chinese doctor to run a hospital in the absence of a foreigner and is our school nurse this year. We are about to make a special effort to help our girls spiritually and we look to her as one of the best workers because she has opportunities and is still using them.

With the new day new things are possible. Two years ago we had a senior girl who frankly said she did not want to teach school. She wanted to do evangelistic work in the country. We decided to try her as an assistant worker, traveling always with a foreign lady. Heretofore, older women had been used. At this moment she is out working. In these two years we have heard nothing but praise of her efforts from preachers and local village people. She has gone into strange places, gathered the children from the street, together with the school children, in an open place and taught them songs, games, Bible stories, patriotism and cleanliness. Hundreds of bystanders have surrounded the play circle attentively listening. I have often wondered which was preaching the greater sermon, the words she was saying or the very presence of such a Chinese girl doing such things so capably. Standing in the crowd I have strained my ears to catch any suggestion of disapproval but have heard none. One policeman said to me, "If you would come more often, and bring such teachers with you as that girl, and tell those boys such things as these, we would have less trouble." She has been leading meetings in the country churches at night where the doors have been thrown open to all and of course worked specially in home visitation with the women. In between trips she lives in the dormitory in our school, so many of the girls know her. We give her a chapel service each time she comes back, which she uses to good advantage in

showing the girls the joy and need of such preaching and work. We think it is a good thing to let the schoolgirls off from work to go with them a few days to see for themselves what the work is like. We hope that in some may be born the desire to give their lives to such service.

Peking, with its large government schools, affords a splendid chance for a Chinese secretary to give all her time to evangelistic work among them. Not long ago I had one of the most interesting trips I have ever taken. A small girl, miles from the railroad, found herself and sister and brother left alone in the world because the Boxers had killed both their father and mother. She was bought by a woman in the village for a small sum and finally bought back and put into one of our Christian schools. No one ever thought of her much except as a very mischievous little girl. But she has made good and is the head Chinese teacher in the Union Kindergarten Training School in Peking. Her relatives are still living in that same village and are not Christians. The church there has been sleeping for some time. This has been weighing on her heart. They have said to her, "The man who killed your mother is still living here. We know who he is. If you really loved your mother and were filial, you would come back and revenge this man for your mother's death." Revenge had been in her heart, but a truly Christian revenge, if such a thing is possible. She decided to take her hard-earned money and start a school for girls in that very place. I went with her to do this thing.

The trip was not easy. The strain on her emotions as she went over the place where the old home had been, where they had lived in a hut on the street corner, where her mother had been killed, where her brother had hung himself thinking the whole family had died, where her sister who had taken poison was buried, was not easy to bear. The village people all knew her, from the old man who reminded her that he had sold her candy to the woman who had bought her. They were anxious to see the little girl who had been so cruelly treated and was now so far ahead of them all. The church doors were opened at night and the whole town came in, even the official of the place. I could see nothing but a sea of faces. She told them what she had done since she had left them and what she was doing now and they were most interested. Then she said, "Some of you have been telling me that I ought to come back and take my revenge for my mother. That is what I have come for now." The room was quiet and tense and I suppose they were wondering what a foreign

woman and this Chinese girl could do to them. She paused and then added, "But I am not going to revenge as you do. I am going to revenge as a Christian should. I am what I am because the foreigners came here and preached the religion you killed my mother and father for. They believed in educating girls. I want the girls of Tieh Chang to have a chance like mine to get this religion and this education. So we have come to start a school in memory of my mother and I want you to let your girls come." We stayed several days and every day she talked to crowds about Jesus and their relation to Him and to God. The little school was opened and is still running. The little girls of Tieh Chang are having their chance because this one girl was filled with a desire to serve. The preacher was new in that charge and up to that time had found no opening for his work. At our last meeting he said, "You have all been coming here every night to hear this Gospel. We will not close now. We invite you to keep coming here every night and while we can not talk as well as this teacher from Peking, we will do our best to help you." It meant leaving school, dropping nearly a week of classes to take this trip, but what were they as compared to the opportunity of giving this girl her chance to express her heart's desire? She could not have gone alone. And what an example it was and is to the girls still in school who know her, and to the people of that place, of what a real evangelistic-spirited Christian will do!

So I come back to the first four points. The fourth can be controlled by school authorities. The first can be brought out by special thought and attention in using all opportunities. The third depends on our prayer and efforts under God's power, and the second is undoubtedly one of the hardest and yet most essential things to gain in the expression of the evangelistic spirit of any school.

What An Active Christian Church Can Do.

The Canton Purity Campaign.

TRACEY K. JONES

CANTON has recently been stirred by three great epic making movements. The first was political. Last spring hundreds of thousands of enthusiastic, aggressive citizens jammed the new wide avenues to watch a monster parade of labor unions, dragons, bands and floats, which for three hours passed in review before the newly elected President, Dr. Sun Yat Sen. It seems clear now that this movement marked the dawn of a new political day.

The second movement was industrial in its nature. During 1921 and the early months of 1922 there has been more than ten large strikes. Even the conservatives agree that the last great strike, the Seaman's strike, marks a "Turn in the Industrial Road." At one time it is claimed that over 100,000 laborers were "out." Shipping to the four corners of the world was blocked. Labor felt its power. Its aggressive leaders have gained the confidence of the workers—to some extent. A new industrial day has arrived.

The third great movement was moral and religious. Last fall the Canton Christian Council, awake to the "New Day" that is at hand, took up the question of a forward movement of the Christian and Moral forces of the city. Under the able leadership of Rev. Chiu Koon Koi, Chairman of the Canton Christian Council, a great Purity Campaign was launched. Two years previous the Christian Church had initiated and directed to a glorious victory the Christian Anti-Gambling Campaign—the new Government abolishing a terrible evil which paid over \$6,000,000 a year into the treasury. That same fall the Churches went in together on a great city evangelistic campaign. Over 2,200 decisions for the Christian life were recorded and over 10,000 portions of the Gospel were sold in all parts of that great city.

With this background of experience in moral warfare, the Church Council boldly planned the following program: (1) The abolition of girl slavery; (2) the elimination of impure books, pictures and shows; (3) the elimination of prostitution; and (4) a law prohibiting polygamy.

The first three months of the campaign was carried on "Inside the Church." The aim was to get the "Gideon Army of 8,000 Christians" thoroughly aroused, informed and set to work. Dur-

ing this time there were over 3,000 Christians in Purity Bible study classes. A weekly "News Sheet" kept the pastors and Christians in touch with new information and the progress of the Campaign.

During the last of January, the Survey Committee reported some of the conditions the movement faced. It was found that in one section of the city in 3,200 homes, with a total population of 19,000, there were 1,070 concubines and 1,440 slave girls. Later surveys in other sections, for the middle and upper classes, result in approximately the same percentage. The students found thirty impure books for sale in one bookshop. The city government received over half a million dollars annually from the eleven Red light districts.

The great city-wide drive began in February. A mass meeting of over 1,000 Christian men was addressed by Mayor Sun Fo and Mr. George Hsu, Minister of Justice for the Southern Government. Mr. Sun in expressing his support of the movement said, "Brother Christians, I do not believe there would be any Purity Campaign in Canton if it were not for the Church." He said the government would do its part when public sentiment was aroused.

After this a drive was made to enroll large numbers in specially prepared Purity Bible classes. The total enrollment ran well over 8,000. The weekly attendance was well over 6,000. Thousands of pamphlets, such as Speer's "How to Deal With Temptation" and Dr. Mott's "The Temptation of Students and the Power of Jesus Christ," were distributed or sold.

Posters, bills, lectures in the Churches, lantern slide entertainments got the city to talking. The facts of the terrible results of impurity and the blessings of the clean life were common topics of conversation.

For a finishing work there was put on during the ten days from March 15th to 25th a great Purity Exhibit, with lantern slide lectures, movie shows and Morality Plays. Over 18,000 people saw this exhibit. The women came in the afternoon and the men at night. Rain did not stop the thousand or more men who came each evening.

Long before the time set for "Action" results started to come in—most of them indirect but still this Christian movement was in a real sense in the vanguard and made the others possible. One outlying district, Toi Shan, abolished prostitution. Several other districts then followed. Then President Sun issued a proclamation abolishing Girl Slavery. Later Governor Chun issued the order

that no more impure books should be published or sold. At this date it is reported that Kwangsi Province has eliminated prostitution over the whole province. During March the Chinese papers had articles almost every day telling of some new district which was taking up the question. The influence has gone out to the Cantonese in distant lands who look to their native city as a Mecca. A missionary returning from Singapore tells that the Chinese there have heard of the movement and are talking of doing something.

After these months of work it can be seen that the city was "set" for another great movement. On March 31st, over 1,000 students went to each shop of the city and asked each shopkeeper to support the movement and to show his support by posting above the door of the shop a red paper bearing these words, "This Shop Sanctions the Elimination of Prostitution." It was inspiring to see the signs before four out of every five of the shops.

One student told this story. He said that the head of one shop said that he made money from this evil but that his conscience told him that it was wrong. He said to the students, "Put up the sign."

A great parade, planned to bring the matter to the attention of the officials, was held April 1st. Mr. Chun Kei Woon, formerly head of the Kwangtung Educational Association, was head of the parade committee. He deserves great credit for its success. The parade was headed by two autos which opened a way through the great crowds. Then followed a band, then a large twenty foot banner with the inscription, "Attention! Eliminate Prostitution." Then followed doctors, nurses, the Red Cross, hundreds of schools and thousands of students, with various other organizations including labor unions.

Dr. Wu Ting Fang, reviewing the parade from the balcony of the Foreign Office, as a group of over 500 smartly dressed students marched by, remarked to a foreigner, "Have you ever seen anything like that?" It was a great sight. A few minutes later, Frank Lee, a Christian member of the Foreign Office, said to Dr. Wu, "There is the hope of China."

As those thousands of students marched by, it was inspiring to realize that they were not marching for some selfish aim. The Christian students were marching for the King of Kings. The others were marching not for a better wage but for a better day for the women and children of Canton.

Some of the actual results so far are as follows.

The Mayor Sun Fo—son of Dr. Sun Yat Sen—has made out the new city budget without the "Sing Song Girls' Tax."

It remains to be seen whether the new City Council will adopt his scheme. There are five strong Christians on the Council, so we have grounds for hope.

The greatest result of the campaign has been the "toning up" of the moral fighting power of the Church. The Church has again felt the call to aggressive warfare for the Kingdom which is to be. The Church has felt the power which the spirit of the strong Living Church has placed in its "Body."

The students as a result of the Purity Bible Lessons, the lectures, and the reading of fine pamphlets, thirsted for action. The campaign gave them a chance to do something. We dare to hope that this will mean much for the future.

The anti-religious and anti-Christian movement from Peking broke upon Canton the day of the Purity Parade. What a day to enter the open fight! As the thousands gathered to see the parade, autos rushed through the streets scattering literature saying that Christianity was a superstition and was now dying out. God had planned the answer. One hour after this literature was scattered the multitudes of China's greatest city saw the greatest moral demonstration in its history.

The campaign clearly demonstrated that the Church needs to be in the "thick of the fight." It needs a close at hand, vital moral task. It shows that others outside of the Church are looking to the Church for leadership in things moral.

Obituaries

Mrs. Murdock MacKenzie.

IN many parts of China deep sympathy will be felt with Rev. Dr. Murdock MacKenzie, of the Canadian Presbyterian Mission in Honan, now on furlough in Canada where his wife after prolonged suffering has passed away. In the early days of our work in North Honan, when the missionary was looked upon with dislike and suspicion, Mrs. MacKenzie in the little market-town of Ch'u-wang gathered about her the children whom she taught, thus gaining an entrance into homes and hearts. Perhaps it was in her own home that the charm of Mrs. MacKenzie's personality shone most brightly. She delighted to do innumerable kind things, and, in a marked degree, the

joy of hospitality was hers. When the home circle was broken and an only son, Douglas, left for school in Canada, his mother accompanied him, and later when the brave boy with others answered his country's call beyond the seas, Mrs. MacKenzie again made the journey to England. Here she remained, making a bright home, for not only her own boy, but for the sons of other mothers. In self-forgetting work she toiled amid the stress and anxiety of those awful days, until the supreme sacrifice was made by the beloved son. Those who were with Mrs. MacKenzie during the last months and weeks of her life speak of the same brave self-forgetfulness, even in suffering. The break has now come in our ranks. She has been called to higher service in the Master's immediate Presence. Ours is the loss, and life seems less rich, because she is gone, but hers the gain.

SUSIE MCC. GRANT.

Elizabeth Reifsnyder.

Dr. Elizabeth Reifsnyder died recently at Liverpool, Penn., at the age of sixty-four. Dr. Reifsnyder graduated in 1881 at the Philadelphia Medical College for Women. In 1883 she received appointment as a medical missionary under the Women's Union Missionary Society. She was the first missionary sent out by that Society and started the first hospital for the exclusive treatment of women and children in Shanghai. In June 1885, a new modern hospital was opened for her work. In addition to her medical work Dr. Reifsnyder took part in religious activities. She regularly attended chapel and Chinese Church and taught a Sunday School class. She also conducted a Friday afternoon class for the nurses. All her own dispensers, nurses and other assistants were trained by her and were most loyal to her. So favourable was the response to her work that she was able to secure funds for it without calling upon the home society. For thirty-one years Dr. Reifsnyder carried on medical missionary work in Shanghai. Her name will long be remembered.

Our Book Table

PREPARATION OF MISSIONARIES.

AN INTRODUCTION TO MISSIONARY SERVICE. Edited by G. A. GOLLOCK AND E. G. K. HEWATT, M.A. *With Appendices by R. R. MARETT, M.A., D. Sc., J. N. FARQUHAR, M.A., D. Litt., KENNETH J. SAUNDERS, B.A., P. J. MACLAGAN, D. Phil., D. B. MACDONALD, D.D., A. E. GARVIE, D.D., W. SUTTON PAGE, B.A., B.D., H. BALME, F.R.C.S., D.P.H. (London), T. GEAR WILLETT, F. A. COCKIN, M.A. Humphrey Milford, 1921. 167 pages. Price 3/6.*

This is a book of unusual value and ought to be known to all interested in missions as soon as possible. It is not, however, the kind of a book that needs puffing advertisements to get an immediate sale, for fear that it will be out of date in a few months. It is of lasting value, a *standard volume on missionary preparation*, and it is easy to prophesy that the book will be read and studied for many years to come.

The International Review of Missions has been the medium of collecting a vast amount of material of the utmost importance covering all activities relative to mission work, and the volume under review is a testimony to the fact that this material is not allowed to be stored away but is being used. It is understood that the greater share of the work of writing this book has fallen to the Associate Editor of the International Review of Missions, Miss G. A. Gollock, and the **work done is certainly most excellent.** There is a breadth of view, an insight into the problems, a soundness of judgment and a spiritual sympathy that cannot but make a deep impression on the reader.

This compact volume on missionary training and tactics is primarily intended for outgoing missionaries, but also for young men and women in the home churches to help them see what missionary service would offer. But I feel convinced that the book will also be read with the deepest interest by the missionary in the field. It will help him review his whole work and remind him of many important things in the missionary service apt to be forgotten under the pressure of his daily duties.

The book contains twelve chapters and an appendix on non-Christian religions, language study and other matters, and valuable bibliographical references are given. Appendix IV dealing with China ought to have included Pott's "A Sketch of Chinese History" in the list of books recommended for the study of the History of China. This small volume is one of the few books treating the Chinese history in a really scientific, historical way.

If the Editor of the RECORDER is going to give us a list of books for summer reading—and I move that it be done—I should like to see "An Introduction to Missionary Service" at the top of the list.

O. D.

FIR-FLOWER TABLETS. *Poems translated from the Chinese by FLORENCE AYSCOUGH. English Versions by Amy Lowell. Houghton Mifflin Company, The Riverside Press, Cambridge, 1921.*

Amy Lowell was born a poet and Florence Ayscough was born in China. It is not strange, therefore, that when these two undertook to collaborate from opposite sides of the Pacific on a book of translations of Chinese poetry, they were able to produce a volume which gives perhaps the best general interpretation of the Chinese poets which we have in English. It is significant that critics in America who know nothing about China but much about poetry have hailed "Fir-Flower Tablets" as a most charming and desirable book in itself. And critics in China, acknowledging its faithfulness, have failed to see what Miss Lowell has added but have suggested that Mrs. Ayscough might well do her own translating.

Perhaps a part of the reason for both of these opinions is that the poetry is rendered in free-verse, which in its least inspired moments is still able to please by the beauty of the original conception, sincerely and directly stated in the translation. It is very difficult for a poet to make all of his verse equally radiant. Now when a poem is tricked out with regular meter and rhyme, if it fails to be really good poetry, it becomes at once poor poetry. But when free-verse somehow fails of the ultimate spark, it may, and in this book often does, I think, remain good prose. A great number of these poems might very conceivably have been written by Mrs. Ayscough, Arthur Waley or some other intelligent layman. But occasionally Miss Lowell gives us a gem which no one but a master poet could have produced. Such is "Dancing" by Yang Kwei-fei, the "White Poplar" concubine of the Emperor Ming Hwang, a poem which has somehow caught the baffling delicacy of motion which we often see in Chinese paintings of beautiful women; such also are "The Song of the White Clouds" and "River Chant" by Li T'ai Po. These and a few others give life and atmosphere to the whole book and make its publication a real landmark in our understanding of the art and therefore of the heart of the Chinese people.

That Miss Lowell has, however, been so successful with her free-verse does not seem to justify the categorical condemnation of all extant and potential metrical versions of Chinese poetry pronounced in her preface. We might remind the lady that a good poet once said, "Beauty lives with kindness." Mrs. Ayscough's admirable introduction to this book giving the backgrounds and symbolism of Chinese poetry with the two charming biographies of Li Po and Tu Fu would in itself make this book worth possessing.

LOUISE S. HAMMOND.

HUNTER CORBETT. *Fifty-six years Missionary in China.* By JAMES R. CRAIGHEAD. Fleming H. Revell Co. On sale at the Mission Book Co., Shanghai. Price \$3.00 Mex.

Dr. Corbett was one of the pioneers in Mission Work in the Province of Shantung, and during the fifty-six years of his labors in that Province was privileged to see many and remarkable changes,

many of which changes were due to his own untiring, manifold and wisely directed efforts. As itinerator, in which he usually spent two months in the fall and two in the spring, travelling in cart or mule litter, on horseback or on foot, and covering many hundreds of miles each trip and visiting stations over a widely extended field; as educator, having a large school besides conducting training classes for native evangelists; as preacher, especially in his street chapel in Chefoo where he went frequently even up to the very last and where he had gathered a remarkable Museum to which thousands were attracted from all over the Province; as writer and speaker, doing deputation work while home on furlough, for which his services were in great demand and in which he was wonderfully inspiring;—in these and many other works Dr. Corbett was untiring and his labors have been very much blest. Great-hearted, whole-souled, generous, wise, full of energy and zeal and always with a saving sense of humor, he had but one impelling motive, the salvation of China through the Gospel.

The story of his life is worthily told by his son-in-law, Mr. Craighead, and is a valuable addition to the Bibliography of Mission Work in China. Every missionary should have a copy and read and study it.

G. F. F.

THE C.I.M. HYMNARY. *Paper covers. 8×5¼ inches.* THE C.I.M. HYMNARY TUNE BOOK. *Cloth boards. 9×6 inches.* The Hymnary printed by Commercial Press. No indication as to where the Tune Book was printed.

The Hymnary (words only) is Chinese stitched, and organists will want to grumble at its refusal to lie flat on the book rest. But that seems to be its only fault. The type is large and very clearly printed: the Indices are also unusually clear; the (English) Index of Subjects arranged is very helpful. The numbers run up to 394, and include several popular Choruses, also the Te Deum and the Venite. Every missionary interested in Chinese hymnology should possess a copy of these beautiful books. Nineteen of the hymns are starred as "Chinese compositions," but probably more than that number might be similarly marked.

The Tune Book contains 343 tunes; is well-bound, chaste in appearance, and the paper used is of excellent quality. The type could with advantage have been a little larger, but is very clear and accurately spaced. The pages are large but convenient, and the margins generous. This book will easily open flat on the organ. Organists will appreciate the numbering device, which gives the very minimum of trouble. When a hymn is announced, one turns to the same number in the Tune Book, where either the proper tune or—if that tune has already been given to an earlier hymn—a cross reference is given. In all of these ways the book is a real pleasure to handle, which makes one feel the more regretful that the harmonies of many of the tunes had not been thoroughly overhauled by some competent Editor ere they were perpetuated in this otherwise faultless book. There are a large group of tunes which contain numerous and flagrant instances of the transgression of the primary rules of harmony, i.e., those forbidding consecutive fifths and octaves. Vide Nos. 7, 19, 22,

27, 43, 63, 108, 117, 150, 183, 206, 248. Another fundamental rule is that the 'third' (mediant) of a chord may not be omitted. There are instances of this omission in Nos. 210, 225 and 261. In the last-mentioned 'Warrington' (second measure) the result is yet another instance of consecutive octaves!

Nos. 210 and 212 are obviously the same tune adapted, but are inconsistent, as the melodies in the second (musical) lines are not alike. 212 follows the popular way of singing; 210 is as given by the composer.

In 239 "Pilgrims," the melody in the second measure should run C. B. D. F. not C. B. F. A.

For 96, the time as printed is incorrect. It should commence in $\frac{2}{4}$ time, changing to $\frac{3}{4}$ time immediately before the last chord in the top line.

The proof sheets must have been very carefully read, but there are a few misprints. No. 21, the alto fourth note from the end should be dotted.

No. 34, fifth note from end, Bass A should be G.

No. 203, ninth note from beginning, alto E should be D. As it stands, more consecutive fifths are produced!

One wonders why "Meadows" is given for 48. It is a poor substitute for the usual tune (Victory) for that hymn.

"Cherryhinton" (268) has presumably won its way into the book, but its musical claims are not apparent.

Those who know Stainer's beautiful setting of "Soldau" (255) will regret that his harmony was not followed here.

To our mind many of the tunes are much too high for Chinese voices, and should have been transposed to lower keys. E.g., "Beverley" (273)—a very fine tune to a good hymn—will either not be used or else murdered! Very few of our converts can get up to F sharp. The tune should have been given in C, or even B flat. So also No. 111.

No. 328 "Daniel" might well have been arranged in four parts harmony: as given here it will be the despair of many organists, those 'beginners' who need all the help and encouragement one can give them.

In spite, however, of these points which call for criticism, the book has very much to recommend it, and we heartily congratulate those who use the hymn book, on having such a beautiful companion for it.

W. H. G.

COLLOQUIAL CHINESE. By A. N. J. WHYMANT. Kegan Paul, French, Trubner & Company, Ltd., London; W. P. Dutton & Company, New York. 3/6 net. Pp. 106.

What have we before us, a textbook, or a notebook? On the cover we read "Expressly for the use of those who desire to acquire a rapid and sound colloquial knowledge of the Chinese language." That reads as though the author was planning a textbook.

But on page III in the paragraph "Note to the Reader" the author says, It is "A sort of notebook" of the Chinese language.

A textbook should contain no extraneous matter for a beginner. Everything that does not apply directly to the subject in hand should be omitted, but on pages 9 to 14 we have material on "Differences in style, Notes on Prosody, Varieties of Chinese, and Examination of Styles of Writing," none of which are of any use to a beginner. In like manner one system of romanization is ample for any one man, but the author introduces four systems. Nor is it particularly clear what interest a student of northern colloquial has in the Cantonese which is introduced in the general vocabulary at the end of the book.

In beginning the study of any language the student has to learn largely by imitation because he has no background in the language by which he is able to correct the work he does, but the author in his notes to the reader says, "If he (the student) would make real and sensible progress, he must make his own exercises from the raw material provided." It is hard to see how the student could be at all sure that his self-made exercises were correct; and unless he were sure, then his work would be of no value to himself. For these reasons the reviewer would not consider that the "Colloquial Chinese" is satisfactory as a textbook.

But if it is considered as "A Notebook" on the study of the Chinese language, then the book has an immediate interest. For one who is ignorant of the nature of the Chinese language and yet is interested in, and wants to know about it, then this little book becomes a mine of information.

We are told something about the history and nature of the language. We are given certain general principles which should guide the student in the study of the language. This is followed by a Sound Table for Northern Mandarin, which in turn is followed by an illustration of one of the difficulties of the student of the language, namely, how to romanize the sounds. Four systems are given, in which another—newer and perhaps fully as accurate a system—finds no place, viz., the Standard Romanization.

The Romanization table is followed by four lessons as follows:

1. The simple sentence.
2. The position of negatives.
3. Numerals and adjectives.
4. Pronouns and exercises.

The last two sections of the last lesson call for some notice. In section (44) the author speaks of "pronominal forms which are not exactly pronouns" and then says, "Those will be dealt with in a later section" but besides the final general vocabulary there is but one brief later section which does not refer to this section.

Again in section (45) the author says, "There is no relative pronoun in Chinese."

I wonder what he would call "So" in the sentence "T'a *so* mai ti tung hsi, O pu yao."

Whereas the Cantonese section of the final vocabulary would be of no use to the student of Northern Mandarin, it is decidedly interesting to one studying *about* China to see how great a difference there is between the speech of the northern and southern sections of this great land.

WILBUR A. WILSON.

THE CHINESE AS THEY ARE. By J. R. SAUNDERS, Th. D. *Fleming H. Revell Company.* For sale by *Edward Evans & Sons, Shanghai.* Price G. \$1.50 net.

This is a book of 176 pages, with 27 illustrations and a map, the latter showing the distribution of the Missionary Body in 1919. It is designed rather for people of the homeland, and especially student volunteers and new missionaries to China. It contains twenty-four chapters describing the Chinese, their country, language, government, customs, religions, education, etc., and the manner and methods of mission work among them. Dr. Saunders has written from an experience of twenty years in China and from extended observation, having travelled through various provinces in Southern, Central and North China.

The work needs editing, the language not always being up to what one would expect in such a book from such a source, and some of the descriptions, of the work, of women, for example, are local and far from general.

STUDIES IN CHINESE LIFE. By ADAM GRAINGER of the *China Inland Mission.* *Chengtu, W. China.* Can. Pres. Mission Press. 1922. Pp. 151.

The late Mr. Grainger was an ardent student of the dialects of West China, and the author of a dictionary of the same. He also spent much time in the investigation of local Customs, etc., but did not collect the results for print.

The publication of these "Studies" is intended to be a "memorial" to Mr. Grainger, and is for that reason not open to the same criticism as it would otherwise be. There are 20 themes occupying the treatment all the way from 2 or 3 pages to 20 pages, as on "Chinese Foodstuffs," which the Editor highly values.

Birth, marriage, death, burial and other customs, are followed by collections of superstitions, riddles, and sentences from standard books. Three sentences (only) from the Trimetrical Classic are translated with the original commentary.

There are 5 pages of sentences from the Tao Te Ching, and an hundred selections from the Four Books. The separate chapters are too brief and too unrelated to be of general usefulness, and lack a connecting thread upon which to hang them. This Booklet will, however, serve to remind his friends of an indefatigable worker who helped much to pave smoother roads for those coming after.

CHINA'S PLACE IN THE SUN. By STANLEY HIGH. With an Introduction by PAUL S. REINSCH. Pp. 212, xxix. Illustrated. New, \$1.75 gold. New York: The Macmillan Company.

Out of the background supplied by an extensive tour of China, that took Mr. High from Fukien to Manchuria and from Kiangsu to Szechuen, comes this book. It presents in compact form the essential facts as to the material and human resources of China, sketches developments since the outbreak of the World War, and

gives a graphic description of the Student Movement and the New Tide of Thought. It is the first book published in America, unless the reviewer is mistaken, to give an adequate treatment of this significant feature of modern China. The relations of China and the United States are outlined, and a suggestion of China's future given. The author holds that China is bound to occupy a foremost place in the international society of the future, whatever its present difficulties. High tribute is paid the work being done by Christian missions. Altogether a valuable, popular treatment of contemporary Chinese affairs.

P. H.

"SOME ASPECTS OF CHINESE CIVILIZATION."

At the request of the Executive Committee in China of the Eleventh Conference of the World's Student Christian Conference, a number of Chinese leaders were asked to give their views on certain outstanding problems. So here we have the Chinese viewpoint on the Renaissance, Industry, Agriculture, Medicine and Religion. The principal article is one on "The Confucian God Idea" by Y. Y. Tsu. The book was presented as a souvenir to the Conference which met at Peking.

"CHINA AND THE FEDERATION."

This is a series of short articles by Chinese leaders on various aspects of the Christian movement in China. It is reprinted from the "Student World" of January 1922. It deals with education, social life, Church, position of women and the Student Movement.

THE ORIGIN OF PAUL'S RELIGION. By J. GRESHAM MACHEN, D.D. *Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.* Publishers: The Macmillan Company, New York. G. \$3.00.

This is a vigorous and an important book, dealing with the origin of the Christian religion. The question of the truth of Christianity is indissolubly connected with the history of its origin, and in order to investigate the latter the writer has chosen the approach that is offered by the vital fact of Paul's religious experience. Starting from this primary datum, Dr. Machen proceeds to ask how it can be explained, and what conception of Christ it involves. He deals in turn with three explanations which he regards as inadequate, (1) the view which makes Paul more dependent upon the historical tradition about Jesus than on an immediate experience of the living Christ; (2) the view of critics such as Wrede who overemphasized the influence of Paul's early Jewish ideas; and (3)—which he deals with most fully—the view advocated in Bousset's "Kyrios Christos" that the contemporary pagan religion of the Graeco-Roman world furnished the source of Paul's religious ideas and experience. None of these theories, he contends, really explains the fact or gives a satisfying account of such a momentous phenomenon as the apostle's religious life. Nothing short of personal contact and living communion with Christ can explain Paul's life. And then from this strong and sure ground, the

author goes on to show that that experience also carries with it and necessarily involves a deeper and more 'supernatural' view of the Person of Christ than is found in any of the rival theories which he has examined and combated. "It is not a group of ideas that is to be explained, if Paulinism is to be accounted for, but the love of Paul for his Saviour. And that love is rooted, not in what Christ had said, but in what Christ had done. 'He loved me and gave Himself for me.' There lies the basis of the religion of Paul; there lies the basis of all of Christianity."

Professor Machen makes good his case and it is a strong one. He might even have strengthened it had he held more consistently to the priority of experience. 'Christian experience,' he says, 'has ordinarily been connected with one particular view of the origin of the Christian movement; where that view has been abandoned, the experience has ceased.' Would it not be true to say that where the experience has waned, the view has lost ground too?

CHILD STUDY. By Rev. WILLIAM WALTER SMITH, A.M., M.D. Published by The Young Churchman Co., Milwaukee. Pp. 271, G. \$1.00.

This volume of child study has been very effectively adapted to Sunday School teaching, and should be well worth serious study by any group of religious workers. In arrangement of material, it is clear and attractive. Especially helpful and pertinent are the "suggested readings" which head each chapter.

As to presentation of content one feels that the author speaks "as one having authority." His ideas on each branch of the subject taken up are both sound and stimulating. Syllabi, summaries and discussion topics all add to the general richness of the course, even though the bibliography may in some cases for the sake of more modern thought, need somewhat of revision.

Translation of the book into Chinese would greatly enhance its usefulness.

F. C. B.

Correspondence

TEACHER OF NATURE STUDY

To the Editor of

The Chinese Recorder

DEAR SIR:—I wish to inquire through the RECORDER whether any school or other organization in China would like a teacher in elementary agriculture, school gardens, landscape gardening, nature study and biology. I see the East China Christian Educa-

tional Association publishes a very comprehensive course of study for agricultural work, but I have not heard of any place giving such instruction.

I have been visiting in China two years and will probably return to America this summer. I would be glad to prepare for this kind of work, if I knew there was any opening for it. I am a graduate of an agricultural college and have

taught high school science for three years. I am now teaching nature study and English in a girls' high school, but have not decided as to what I shall do in the future. I would be glad to communicate

with anyone interested in the above line of work.

Yours very truly,
ALICE M. POWELL.

Union Girls' High School,
Hangchow, April 15, 1922.

News for the Missionary

SUMMER CONFERENCES, STUDENT SUMMER CONFERENCES (Y. M. C. A.)

<i>Conference.</i>	<i>Place.</i>	<i>Date.</i>	<i>Executive Secretary.</i>	<i>Address.</i>
17th. Shantung	Ling Yen Sun or Taian	June 27-July 4	Djeng Fang Chiao	Y. M. C. A., Choutsun, Sung.
15th. North China	Wofussu	June 29-July 6	Y. T. Wu	" Peking
11th. Kwantung	Fai-lai Monastery	Aug. 22-28	Y. L. Lee	" Canton, R. D. Arnold
7th. Shensi	Taikuhsien	June 30-July 6	H. H. Kung	" Taiyuen
6th. Manchuria	Kwangningshan	July 12-18	Yen Pao Heng	" Moukden
4th. Honan	Kaifeng	July 3-8	Hu Ting Chang	" Kaifeng, Westminster College
4th. Amoy-Swatow	Chuanchow	Aug. 23-29	L. K. Underhill	Chuanchow, via Amoy
3rd. Lianghu	Hengshan, Hunan	June 28-July 3 (?)	C. C. Liu	Y. M. C. A., Hankow

GENERAL.

Kuling Convention	Kuling	July 30-Aug. 6	J. H. Blackstone, Nanking
Bible Study Conference	Peitaiho	July 27-Aug. 25	
Good Health Week	Kuling	July 17-July 22	
Medical Courses for Doctors	Kuling	Aug. 8-22	Dr. Paul Warefield, Wuchang
Summer Institute	Soochow	July 4-13	Rev. Tsu Sing-sung, Soochow

Gleanings from Correspondence and Exchanges

Canton Christian College has issued a pamphlet dealing with their recent importation of plants and animals into South China. The animals consist mainly of milk goats, dairy cows, chickens and hogs. The college is also introducing Western foods and is launching a campaign for the introduction of flowers and ornamentals.

We have received word that missionaries desiring to enter the Battle Creek Sanatorium may write to the Christian Endeavour Society of the Sanatorium, care of Mr. J. H. Kendrick. Mr. Kendrick will render assistance in every way possible in securing rooms at reasonable rates. The Christian Endeavour Society in the Sanatorium desires to assist visiting missionaries.

On April 27th, 28th and 29th representatives of the Presbyterian Churches, the London Mission and the American Board met for the consideration of their common interests. This is a move towards closer Christian unity on the part of these three organizations. It will be watched with interest. In this connection a bulletin called "Presbyterians and their Lights," dated December 1921, has come to this office. It gives a short history of this movement for interdenominational unity.

An opportunity will again be afforded during the coming summer season for missionaries and

other foreigners who may be interested to attend a Bible study conference at the conference plant at Rocky Point, Peitaiho, held approximately from July 27th to August 25th. A daily program of Bible study will be conducted. Friends are welcome to attend this conference as far as the limit of accommodation will go. Those desiring to attend may write to J. H. Blackstoue, Nanking.

"China's Millions" for March 1922 contains a thrilling account of the escape of Mr. Herbert Parker of the China Inland Mission from captivity. He was carried off by brigands on August 16th and found little opportunity to escape until about September 18th. Those who think that pioneer days of missionary work are all past should read this story of narrow escape in which Mr. Parker was reduced for a while to chocolate in his pocket for food and to drops of rain that fell from the leaves and bushes for water. The only way to get into the spirit of this story is to read it.

The Pacific School of Religion, Berkely, California (established 1866) offers to graduate students, men and women, with a thorough mastery of the English language, scholarship aid and further training in Bible Study, Theology, Religious Education, History of Religion, Social Service, etc., with special reference to the problem of Asiatic Christianity. Terms begin August 21st, 1922, and January 15th,

1923. Those interested may write to Herman F. Schwartz, President.

There has recently been started what is known as "The Pioneer Mission Agency." The headquarters of this agency are at 600 Perry Building, 1530 Chestnut Street, Philadelphia, Penn., U. S. A., and its purpose is stated to be "to learn and publish the need, and to forward workers and means, for pioneer mission work." They do not intend to engage in direct missionary work but to support evangelical and missionary agencies, denominational and interdenominational, who wish to take the unheard message of the Gospel to new tribes and peoples. This information is secured from the "Sunday School Times" of February 25th, 1922, where this movement is discussed at length.

Rev. Lyman V. Cady, B.D., A.B.C.F.M., Professor of the Philosophy of Religion and Christian Ethics in Shantung Christian University, Tsinan, Shantung, and Rev. Rowland M. Cross, A.B.C.F.M. who is engaged in Bible teaching and social work in Peking have been appointed Missionary Fellows of Union Theological Seminary for the year 1922-23. Out of the twenty Fellowship appointments thus far made, ten have gone to China. Connected with these Fellowships are missionary scholarships. Both of them are open to missionaries on furlough or to exceptionally well qualified natives of mission lands who have responsible positions of Christian service.

Those who, two winters ago, contributed funds for the assistance of distressed Nestorian and Armenian Christians will be glad to learn that a letter has been received from the Rev. G. M. Nicholas, who was touring China in 1919 to collect funds, stating that he has arrived safely at Mosul, Mesopotamia. The funds collected were distributed to the refugees by Bishop Surges and Rev. W. M. McDowell, an American missionary. Mr. Nicholas says that the condition of the refugees is still very distressing. Some of them are scattered throughout the district of Mosul and are living in tents in the "Wilderness of Loker." This information was received in a letter to Bishop Molony who assisted Mr. Nicholas in raising funds.

A confirmed report of the murder of Dr. A. L. Shelton by bandits near Batang was received in Peking on Monday, March 6th. Dr. Shelton was captured by the bandits about two years ago, his release being affected by Mr. F. A. Smith, "Chicago Tribune" correspondent. Dr. Shelton was a member of the Foreign Christian Mission and went through Shanghai last October, accompanied by Mrs. Shelton, on his way to Batang where his mission maintains a station. Dr. Shelton had intended to use Batang as a base for advance into Tibet, where Chambdo was to have been the next station in the work. The chieftain who held him captive last year was executed and it is supposed that Dr. Shelton's murder was planned by way of revenge. From the "Weekly Review," March 11th, 1922, page 72.

The Twenty-fourth Annual Report of the "Door of Hope" is worth special attention by Christian workers everywhere. In 1901 two girls were being helped; now there are about 350 of different ages. In November 1904, on the suggestion of ten Chinese officials, the Receiving Home in Foo-chow Road was opened. From the beginning 2,540 women and children have in various ways been helped by this Receiving Home; of these 132 came in 1921. Many striking instances of work accomplished are given. There is an interesting account of the industrial home started in 1906 and there are brief accounts of how some of those who have been saved have gone to work for others. The actual expenditure during 1921 was over \$30,500.

The following resolution was adopted in the autumn of 1920 at a conference of the seven non-Roman Catholic missionary societies in the island of Madagascar. "We are met together as representatives of seven missionary societies working in the island of Madagascar for the extension of the Kingdom of God. Coming as we do from all the different Christian communities, other than Roman Catholic, which are represented in this island, we differ widely in our Church organization and in our methods of presenting Christian truth. Nevertheless, we recognize one another as brethren in Christ, and we are working, each in his own way, for the uplifting of our Lord Jesus Christ, the Son of God and the Saviour of man kind. We reverently worship Him as the Divine Lord of Glory.

We desire His blessing upon our gatherings. We seek, for ourselves and for one another, the spirit of mutual forbearance and love, that sense of humble dependence upon our Heavenly Father, that sensitiveness to the leadings of His Holy Spirit, which shall enable us in all our deliberations worthily to magnify His Holy Name, through Jesus Christ our Lord."

The "Report of the British and Foreign Bible Society" for 1921 makes interesting reading. Since its organization there have been distributed 49,060,072 copies of Bibles and portions of the Bible. These are published in thirty-two versions and dialects, a striking instance of how Christianity seeks to adapt its work to the needs of those it aims to help. During the year the circulation showed an increase. There was, however, a great decrease in the number of Scriptures printed. This was due to a large stock being received at the end of the year and to caution in printing in view of the high price of paper. It is interesting to note that the increase in circulation has been achieved in spite of the material increase in the selling price for most of the books. A total of 3,148,527 Bibles and portions were circulated during the year, the first agency, in point of numbers circulated, being Tientsin. During 1921 the American Bible Society, the National Bible Society of Scotland and the British and Foreign Bible Society together circulated 6,821,880 Bibles and portions thereof.

"The Tokyo News Letter," the organ of the C.M.S. China Student Mission, for July 1921 refers to the study by a group of students of the subject "The Existence of God." Among other things the Christians present made the following remarks which are worth quoting: (1) That Chinese in the bulk believe in a Supreme God to whom the kitchen god is supposed to report each year. The paper "god" is burnt on December 23rd to show he has gone to make his report. (2) That Chinese in the bulk know that all are sinning against the Supreme God. Sticky dumpplings are offered to the kitchen "god" (paper though he be) to keep him from being able to open his mouth and make his report on what he has seen and heard during the year in that household! Then there is a general belief in the Supreme God being able to reward and punish, to bless and curse men. The men used the arguments themselves about the kitchen "god" and in doing so they felt that they were getting somewhere and professed great interest in this line of research.

In commenting upon the Report of the Three Conferences in India, the Editor of the *Guardian* in the issue of December 9th, 1921, makes the following remarks which are not inapplicable to China.

"Stress is laid upon the fact that Indian Christians have no concern with or interest in the disputes which rent asunder the Church of the West in the sixteenth century; all that they desire for themselves is

an indigenous Church upon as nearly as possible a primitive basis. In May 1919, a conference of Tamil Christians of various Protestant denominations assembled at Tranquebar in South India, and passed a series of resolutions advocating unity upon lines closely resembling the Lambeth Quadrilateral. These resolutions were in the September following brought before the General Assembly of the South India United Church, a federation of Presbyterian and Congregational Missions with a membership of a quarter of a million; and the Assembly, approving of the idea, opened negotiations with the Anglican Church with a view to arriving at some possible basis of unity. The result is seen in the proceedings of the three Conferences which we summarize to-day. At the outset it was understood that the Syrian Church of Malabar would join in the movement, but for some unexplained reason it appears to have stood aside. This is regrettable, for the Christians of St. THOMAS would supply by far the most natural rallying point for an autonomous Indian Church."

The following word by Mr. Hudson-Taylor to the 1890 Shanghai Conference is worth repeating and considering:

"If as an organized Conference we were to set ourselves to obey the command of the Lord to the full, we should have such an outpouring of the Spirit, such a Pentecost as the world has not seen since the Holy Spirit was outpoured in Jerusalem. God gives his Spirit *not* to

those who long for Him, not to those who pray for Him, not to those who desire always to be filled, but He does give His Holy Spirit 'to them that obey Him.' If as an act of obedience we were to determine that every district, every town, every village, every hamlet in this land should hear the Gospel, and that speedily, and were we to set about doing it, I believe that the Spirit would come down in such mighty power that we should find supplies springing up we know not how. We should find the fire spreading from missionary to flock, and our native fellow workers and the whole Church of God would be blessed. God gives His Holy Spirit to them that obey Him. Let us see to it that we really apprehend what His command to us is, now in the day of opportunity, this day of the remarkable openness of the country, when there are so many facilities when God has put steam and telegraph at the command of His people for the quick carrying out of His purposes. As to wealth, there is no end of His resources. Poverty in His hands is the greatest wealth. A handful of meal blessed by

the Lord is quite sufficient to accomplish any purpose the Lord chooses to accomplish with it. It is not a question of resources at all to those who are following the Master, doing what He has for them to do. . . . Let us just obey and cease to reason; and He who cares for us and the multitude to-day will make no mistake, and will not change to-morrow."

NEW GENERAL SECRETARY,
Y. W. C. A.

At the March meeting of the National Committee of the Young Women's Christian Associations of China, Miss Rosalee Venable was appointed as general secretary of the organization, beginning September 1, 1922. Miss Lina Willis, who has been carrying the work of general administration since the death of Miss Grace Coppock last October, is acting general secretary. Miss Venable came to China late in 1918 after thorough training and experience in Association work in America. Her present position of executive of the national city department of the Y. W. C. A. has brought her into close touch with Association work and people throughout China.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

DEATHS.

MARCH:

5th, at Saratsi, Miss E. V. Wadell.

APRIL:

16th, at Kaifeng, Mrs. E. G. W. Trickey.

ARRIVALS.

FEBRUARY:

22nd, from U.S.A., C. F. Taylor, Meth. (new).

MARCH:

6th, from U.S.A., Dr. Peterson, Meth. (new).

11th, from U.S.A., Miss Alice Bowen, W.F.M.S. (new).

14th, from U.S.A., Ruth A. Johnson, Mrs. Kramme, A.G. (new), Mr. M. Kramme, A.G. (ret.).

19th, from U.S.A., Mr. and Mrs. Milton Bowen, Alfred C. Runyan, Meth. (new).

26th, from U.S.A., Dr. and Mrs. Ralph Merrill, Miss J. L. Walcott, M.E. (new), Dr. and Mrs. Libby, M.E. (ret.).

APRIL:

2nd, from England, Miss Orr Ewing, C.I.M. (new), Mr. and Mrs. P. A. Bruce and three children, Miss E. H. Allibone, Miss E. M. Tucker, Miss H. A. Gough, C.I.M. (ret.). From Sweden, Miss H. Nielson, Swed. Ind. Bapt. (new).

4th, from England, Miss G. F. Cassells, C.M.S. (ret.).

9th, from U.S.A., Miss Bessie Talbot, S.P. (ret.).

12th, from U.S.A., Mr. and Mrs. A. G. Adams, N.B. (ret.).

15th, from U.S.A., Dr. and Mrs. W. H. Lacy, Meth. (ret.). From England, Rev. and Mrs. W. Browne and one child, Dr. and Mrs. J. H. Lechler and one child, Miss L. Mellodey, C.M.S. (ret.).

DEPARTURES

FEBRUARY:

15th, for U.S.A., Rev. Sidney McKee, P.N.

22nd, for U.S.A., Mr. and Mrs. H. Clemons and two children, P.N.

25th, for U.S.A., Rev. and Mrs. E. S. Burket and three children, A.B., Edna Jones, W.F.M.S.

26th, for U.S.A., Mr. and Mrs. E. Harvey and two children, C. and M. A.

27th, for U.S.A., Miss Esther Hokanson, A.B., Miss W. M. Crook, Miss E. M. Crane, Miss Ella C. Shaw, W.F.M.S.

MARCH:

21st, for England, Miss M. E. Baldwin, Miss E. J. Jarrison, Rev. T. C. Ibbotson, C.M.S.

25th, for U.S.A., Mr. and Mrs. H. E. Foucar, C.I.M. For England, Miss A. Maddison, C.M.S. Miss M. C. Macoun, C.E.Z.M.S., Miss A. R. Allen, Miss A. C. Ware, C.I.M.

29th, for U.S.A., Dr. and Mrs. C. H. Cooc, M.E., Miss Pearl Mason, W.F.M.S.

APRIL:

for U.S.A., Miss D. Malott, Ind., Miss S. A. Bush, A.G.

8th, for England, Miss F. I. Fowle, Miss S. M. Potterton, C.I.M.

15th, for U.S.A., E. A. Hoose and family and three children, L. L. Hale and four children, Mabel Davis, Marrietta Crane, M.E.

